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"They are slaves who dare not be
In the right with two or three."

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CHRISTIANITY IN THE MODERN WORLD.

IN the end of last year there was published by Messrs. Hodder and Stoughton, under the above title, a book* which, to judge by the silence of reviewers, seems not to have received the amount of attention it merits. The reason for this comparative neglect may, perhaps, lie in the plan and professed purpose of the work. Dipping into the Introduction one finds the author proposing to offer a demonstration that the current unsettlement of religious beliefs in nominally Christian lands is a movement of thought that was inevitable, and one of which the necessity "was not wholly or even mainly due to human weakness or sin" but "lay in the very nature of the case." That is not a very appetising programme for a book of over three hundred pages. The sentiment of the well-worn Tennysonian lines about 'honest doubt' has been so thoroughly assimilated by cultured readers of the present day, that the majority will be quite ready to grant the author's thesis—thus baldly formulated—without discussion. And when he proceeds to indicate the moral of his argument to be that, since this movement of thought was inevitable, it must have "been part of the great counsel of God," many a possible purchaser may lay the volume down, judging it to be a homily based upon a platitude.

If such has been the impression really produced upon any minds by the author's outlined programme, he has done himself a serious injustice. For the book is a noble work, full of insight and inspiration, with an originality consisting less in novelty of particular thoughts than in the way in which the best of current ideas are grouped into a unity of significance, instinct with life and hope. What is gradually unrolled before the reader is essentially

* *Christianity in the Modern World*, by Rev. D. S. Cairns, M.A., Price 6s.

the *Weltanschauung*, or outlook upon life and history, of a Christian of the Modern World,—of one who combines an unusual knowledge of history, sociology, literature, theology, and philosophy with a profound Christian faith. The writer has had what is—although many might not think so—perhaps the best possible preparation for his task. He has been for many years the pastor of a rural Scottish congregation. Practical experience has thus helped him to a truer knowledge of wherein the real appeal and motive power of Christianity consists than comes easily to the mere student and scholar. On the other hand, the comparative leisure of a country charge has made it not impossible for him to wrestle with the problems which require to find their solution if this motive power of Christianity is to be brought effectively to bear on the complex issues of the wider world. Readers of *Christianity in the Modern World* will be glad to learn that its author has now been called, as Professor of Apologetics in the United Free Church Theological College of Aberdeen, to the responsible task of training the rising ministry to an intelligent grappling with the problems of faith and life.

The following pages do not profess to be a formal review of the volume in question. As has been already hinted, the distinction of the book does not lie principally in novel ideas which a reviewer may easily single out, but rather in the context in which ideas are set which are not unfamiliar in themselves, in the suggestive way in which they are elaborated, and in the restrained passion which makes the whole presentation vibrate with appeal. To such qualities an ordinary review cannot do justice. Moreover, there runs through Prof. Cairns's book a broad religious statesmanship, for the sake of which it deserves to be deeply pondered by every Hindu patriot and by every Christian missionary in India.

The driving impulse which has spurred the author on through years of reading and reflection seems to be revealed most clearly in the concluding chapter. It has been the spectacle of a world facing new problems, for which the Christian Gospel in the form in which it was almost universally presented, even thirty years ago, had no adequate solution. The world needed, and needs, a social religion: Christianity was presented as an individualistic religion.

What does the author see when, prophet-like, he looks from his watch-tower upon the nations of the world? First of all, he sees hundreds of millions of the less advanced peoples "being

drawn into ever closer relations with their stronger neighbours, as the railheads creep through the forests and over the plains, and the network of cables expands on the ocean floor, and the speed of the great liners increases year by year." It is too easy an optimism to take for granted that the result of this closer relation between the lower and higher races must necessarily be for good. "What guarantee have we that the lower will not rather drag the higher down towards their own level?" What happened in the case of Rome may easily occur again. "The direct contagion of the vices of barbarism or effete civilisation may spread through the veins of Christendom: the master may learn the vices of the slave or freedman. But it is more probable that the evil will be of an indirect and subtle kind. If the higher races exploit the lower, sooner or later their own freedom will become a thing of the past, and the modern Free States, like the City of the Seven Hills, and for similar reasons, will retrograde from liberty to despotism,"

Next, there is the spectacle of the inner social condition of the nations of Western Christendom. Labour is ranged against capital, and education has given Labour a new and dangerous power. Estranged from the older Christian Gospel, the proletariat has no higher dreams than of a redistribution of material well-being. There is no real cure for the undoubtedly scandalous inequity of the present economic order, save through an immense and thorough-going application of the principle of association, and for this society is not yet morally fit. Nevertheless, the forces of discontent are so powerful and well-marshalled that there is real danger of premature revolutions establishing a compulsory Socialism, with direful consequences to real liberty and true morality.

Thirdly, there is the spectacle of the nations of Europe armed to the teeth, constantly on the brink of a great Armageddon which would fulfil the lurid Apocalyptic vision :—"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the mid-heaven, 'Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all men, both free and bond, and small and great."' Internationally, the organization of Christendom contains much that is analogous to the anarchic state of individual nations during the decay of feudalism. Regarded as in process of evolution

towards social order, it is thus some six hundred years behind the individual nation, "and this is what makes its militarism at once so fatally necessary and so grossly anachronistic. The code of morals, and even of manners, as between nations, is such as no modern civilised society would tolerate as between its citizens. If we are to take the popular press of Europe and America as fair indicators of international feeling, the eight great Powers of Christendom treat one another like ruffians in an East End slum or a mining-camp rather than like Christians or even gentlemen."

What is the great constructive power by which all these menacing evils are to be met? Nothing will serve but a transformation of materialistic greed into a general zeal for the common good, and only religion can make morality zealous. Many causes may dissolve societies, but they have not the power of reconstruction. "There are in human nature tendencies to egoism, which, however useful they may have been in man's dim barbaric, half-animal past, are now, if unchecked, anti-social; . . . Religion with its tremendous sanctions has the power, which no other force possesses, of checking and transforming these influences, so that it makes the creation and the working of great social aggregates not only possible but actual." Of the forces which religion has to restrain and transform into allies the greatest is the influence of economic conditions. The crying need, therefore, is and has been for a religion with a social and economic message. Nothing else can stem the disruptive forces and prevent such another social cataclysm as has wiped out previous civilisations. But Christianity as it used to be presented—as it is still too often presented—cannot meet the need. From a Christianity which sums itself up in the advice to 'fear God and honour the King,' which has no message of condemnation for the *status quo*, which is absorbed in the future fate of individual souls, the masses have turned away in contempt. In a Christianity, the social ethics of which is confined to the passive ideals of the 'sermon on the mount,' practical politicians and reformers find no inspiration for constructive statesmanship and they turn to other lights. If such be Christianity, then Christianity is a spent force in the modern world, unable to cope with the new problems. For the religion which is to create the enthusiastic service of the common good, we shall have to look elsewhere. But the case is not so. The birth-throes of the modern world have also been the birth-throes of a new apprehension of the Christian Gospel. Christian belief of the

older type has had to reel under blow after blow of deadly criticism. The rapid advance of science overturned the old Christian cosmology; the Kantian revolution in philosophy made the older Christian theology antiquated; the rise of Biblical Criticism destroyed the older Christian apologetic. Everywhere the minds of thinking men were unsettled; on all sides it has become increasingly evident that the older type of Christian belief and sentiment has received its deathblow. But what has been the result? Out of the fiery furnace of criticism, the discerning eye can see emerging the pure gold of a religion capable of meeting the new problems of the modern world. The alloy of tradition, the incrustations of dogma, are melting away, and the real significance of the Christ and the true substance of His message begin to shine out clearly. "The historic Personality of Jesus has risen upon the consciousness of the Church with the force almost of a new revelation, the ultimate results of which still lie far in the future. It is literally true, that this century is face to face with that Great Figure as no century has been since the first. This new discovery has come gradually. It has required the labours of sixty years. It has come like a gradual dawn rather than a tropical sunrise. It is the great positive result of the whole complex movement" of doubt and criticism which the author has described, and in his judgment "it far more than compensates for the apparent losses." Such good out of ill is clear evidence of the Providence of God, and in presence of what is almost a reincarnation of the great Founder of the Kingdom of God no Christian need quail before the complex issues of the modern world.

Such is the message of encouragement which Prof. Cairns has for Christians of to-day. As they read his pages, few discerning minds will consider his picture of the crisis to be overdrawn, nor will any one question that we have now a more accurate acquaintance with the historical Jesus than has been enjoyed at any time since, at least, the disappearance of the oral tradition. Obviously, however, the real value of the offered encouragement depends upon two considerations. Can the figure of Jesus set before us by the author be really regarded as substantially the final result of the process of historical criticism, or has he been led by conservative prejudice to retain for that figure attributes which criticism will finally disallow? Secondly, even if he has not been unduly conservative, is the Personality presented to us

in his pages really so potent a force for the reconstruction of modern life as Prof. Cairns conceives? Unless both these questions can be answered in the affirmative, the whole message of encouragement is so much waste of breath. It is the judgment of the present writer that both questions can be so answered, and that the real value of the author's work lies far more in his presentation of Christ than in the argument—above briefly indicated—which determines the plan and structure of his volume.

It is not my purpose to enter upon any independent discussion of the reasoning whereby Prof. Cairns seeks to prove that his sketch of the Personality of Jesus does not contain higher attributes than a sober criticism will, in the end, be compelled to allow. He employs the familiar argument that, in the case of one who made such extraordinary claims regarding Himself as the best critics admit that Christ made, there is no alternative but either to believe the claims to have been true, or else to "hold Him responsible for an overweening estimate of Himself and an abnormal self-assertion which have wrought disastrous results in the spiritual life of mankind." So radical an alternative as the latter can never be reconciled "with the general impression which the personality of Jesus makes upon every morally enlightened mind" and accordingly we are shut up to the former alternative. This argument has become a commonplace among modern liberal defenders of the faith; but the author has thought it out afresh, and he develops it with so broad an insight that it becomes a new thing in his hands. The chief obstacle at the present day to the acceptance of Christ at His own self-estimate is the prevailing bias against admitting any failure in the symmetry of evolution, or any breach of the 'Uniformity of Nature.' But, as the author contends, the evolution-hypothesis is the servant of thought and not its master, and it is to be employed only so long as it helps to explain the facts. Moreover, if its formula of the 'Uniformity of Nature' is to be applied so rigidly as to exclude the possibility that the birth of Jesus marked the emergence of a new type of being, then it must also rule out the emergence of life, of sentience, and of self-consciousness, all of which at their first appearance were new types of being, incapable of being resolved in terms of their antecedents.

Suggestive and forceful as is the 'apologetic' which Professor Cairns builds up along these lines, it is in his treatment of the figure of the Christ that the author has done his best work.

Before the advent of the modern historical spirit, the human Jesus was largely hidden behind the Christ of dogma. To the religious faith of those days the work of Christ seemed an infinitely more important matter than His teaching, and that work was treated as an event in a cosmical drama which had only the flimsiest and most external sort of connection with the course of 'profane' or every-day history. The rise of the historical spirit, with its patient effort to penetrate to the real human causes of all historic development, gradually brought about a tremendous change in men's way of regarding the significance of Jesus. Naturally, the simplest historical category that offered itself for the interpretation of His influence was that of the religious reformer and prophet. He was treated, by rationalising thought, as the herald of a new conception of God, and His teaching became the all-important fact about Him. If He was, in a sense, the Saviour of the world, it was by the regenerating force of His ideas. Thus to bring Jesus under the category of prophet of a new idea was, in one respect, a great step forward. For the believer, this definition of the Christ, although too narrow to satisfy his faith, invested the long-revered Figure with an added human interest, while the unbeliever was attracted to study this unquestionably momentous personality with a new admiring curiosity. The representation of Jesus, however, as primarily a teacher or prophet is not easily reconcilable with any respectful treatment of the New Testament narratives. This became evident to the critical sense of Seeley, in whose *Ecce Homo* an attempt is made to rectify the representation, while still keeping within the sphere of strictly historical explanation, by regarding the work of Jesus as consisting not merely in impartation of ideas, but in the founding of a community fired by the 'enthusiasm of humanity.' This part of Seeley's sketch has a hopelessly unreal air, but the idea was a good one. It was an attempt to admit Jesus' own conception of His vocation—that He was sent to *do* rather than to teach—and yet not to surrender the conviction that, if history is to be explained, it must be by reference to what are the only intelligible causes in spiritual evolution, namely, the direct and indirect influence of mind upon mind. If the world is being regenerated, it must be by the influence of personality, of ideas and ideals, of the social environment: that is the presupposition of historical science. Not only has it no interest in incalculable, mystical regenerative influences, but if they are to be regarded as playing

from without upon the process of human development, history—precisely to the extent of their interference—is prevented from becoming a science. If Seeley had been able to show how Jesus, by His personal influence, had contrived to found a Society which would reproduce and perpetuate His own elevation of character and His own power to transform the lives of those with whom He came into contact, he might have claimed to have given a scientific account of the regeneration of the world through Christ, so far as that regeneration belongs to the realm of time. Doubtless many will be disposed to assume that such a demonstration, if successful, would deprive Christianity of all supernatural claims. This depends, however, partly upon how the demonstration is effected and partly upon the definition of the supernatural. If 'supernatural' means 'incalculable,' then any attempt whatever to write a history of Christianity, at all more scientific than a mere chronicle of events, will involve an implicit denial of its supernatural character. But such a view of the supernatural, however common, is properly alien to Christianity. If Christianity is essentially a religion of history, a religion which conceives God as continuously active in the process of events, then Christianity must conceive the supernatural as, ultimately, just the deepest meaning of the natural. It must regard history as thoroughly supernatural in even its most ordinary or 'natural' developments. The more thoroughly scientific a historical analysis of Christianity is, the more plainly supernatural ought to be the significance of the historical process it lays bare. What is wanted, then, is a view of the work of Christ which will end the divorce, for which the older theology was responsible, between its theological and its historical significance,—which will exhibit its historical effectiveness and its cosmical meaning as not two facts but one. Now, Prof. Cairns's study of Christ seems to make a contribution in this direction. It is in effect, although not in form, a return to Seeley's problem,—the problem of interpreting Christ in the older way as less a teacher than a Saviour of the race, and yet of exhibiting His regenerative power under the historical categories which men can understand.

Seeley represented Jesus as making it His vocation to found a Society fired with the 'enthusiasm of humanity.' Such is his translation into the terms of modern thought of Jesus' proclamation of the advent of the Kingdom of God, and of His claim to be Messiah. Seeley totally fails, however, to give a historically in-

telligible explanation of Christ's success in this supposed vocation. The 'Society' has no visibly adequate driving power. Whence are kindled the fires of the 'enthusiasm of humanity,' and how, once kindled, are they fed? The figure of the Christ, as Seeley portrays Him, may awaken the reader's wonder, but hardly stirs him to whole-hearted devotion. How, then, was He ever able to set, and keep, the hearts of men on fire?

Where Seeley failed, Prof. Cairns succeeds because of his much more adequate appreciation of the Person and message of Jesus. For achieving the end of reducing to a unity the historical and the theological significance of Christ, two methods offer themselves. The endeavour may be made to show that His work has had, and is bound increasingly to have, so unique and crucial an influence on human development as to deserve to be regarded, in any philosophy of history, as the culmination of the teleological process of the known universe. That is to say, its theological significance as a cosmic crisis may be made to rise out of, and depend on, its intelligible historical effectiveness. Christ's work would then be supernatural in the sense of being the final maturing of the supernatural meaning and purpose of all history, while it would be thoroughly natural in the sense of being wholly explicable by the ordinary laws of historical evolution. Such a method of reconciling theology and scientific history would have, from the Christian point of view, the defect of making the uniqueness of Christ's significance dependent upon a problematic assumption regarding the future course of the world's history; for the victory of Christianity is not yet by any means complete, nor is its certainty self-evident. Moreover, this method must always experience Seeley's difficulty of adequately explaining how the work of Christ comes to possess that historical effectiveness, on the fact of which the theological doctrine of His uniqueness is to rest. The alternative method of reducing to a unity the historical and the theological significance of Christ is to reverse the order of dependence and to seek the key to His historical effectiveness in His theological significance. The difficulty in this case is the danger of parting company with historical science altogether. If Jesus was God Incarnate,—if His wondrous influence is to be explained by the assumption that in Him the concentrated essence of the supernatural entered the plane of history from without, then the incalculable seems to be present and historical science seems to have no *locus standi*. The only way to avoid this

self-stultification of the method is to be in earnest with the idea that the supernatural does *not* mean the incalculable. Let it be maintained that in Jesus God made a personal entrance upon the plane of history, but let it be remembered that this entrance was in Jesus *the man*. If this be done, then in setting ourselves to seek an explanation of the historical achievement of Christ we are not coming face to face with any forces other than those which the rest of history enables us to understand. There will be the force of His ideas, the force of His personal magnetism, the force of the deeds He did and the sacrifices He willed. These forces in His case, will be unique of their kind, because in Him the supernatural moving power of all history has found a unique embodiment, but still the kind of which these forces are unique instances will be the kind with which we are familiar. His influence will be human, capable of being understood by us, capable of approving itself to our reason as the one force able to establish upon earth the Kingdom of God ; it will be thus human even when it is most visibly Divine. The regeneration of humanity through Christ will be supernatural in respect of source and significance, and natural in its way of working.

Of these two alternative methods of attempting to unify the historical and the theological significance of the work of Christ, the second is that which Prof. Cairns follows. True, he nowhere explicitly propounds the problem of this unification, nor does he discuss the question of method. His book is essentially a popular work, in the best sense of the term. Nevertheless, it is to such a method of solution that his interests drive him. His impelling motive, as has already been pointed out, is to discover whether Christianity has the power to solve the problems of modern civilisation and regenerate the world, and such an enquiry involves the assumption that the power of Jesus can be historically apprehended and estimated. At the same time he has a profound faith in the Divinity of Christ and, therefore, cannot treat Him as on a par with other outstanding personalities. The result is a Christological conception precisely of the kind indicated above. Prof. Cairns presents it to us in two equivalent forms of expression,—once in the concrete terms of historical analysis, and once in the language of abstract science. Represented in the latter way, Christ is a new stadium in the evolution process. Just as life, sentience, and self-consciousness, on their first appearance, were each supernatural in the sense of transcending the laws of

all antecedent existences but are thoroughly natural inasmuch as they form with these others one intelligibly operating whole, so Christ was supernatural and natural, transcending all others and yet operating on them intelligibly through the proper laws of their nature. Or—to turn to the more concrete historical treatment—Christ is One who stands outside the canons by which ordinary men are to be judged, One who could, with the humble sincerity of truth, claim to be the Mediator to men of a new intimacy of access to God, One who was the culmination of the age-long process of God's self-revelation in His creation, being God personally became man. Yet, at the same time the work of this Christ is entirely historical.* Taught by the author's skilful pen, we seem to see exactly how the new Kingdom of God took birth under the influence of Jesus as a man among men,—how it could not help taking birth. Christ's mission is conceived, in the same manner as Seeley conceived it, as the founding of a new spiritual community—and that is surely a mission which lends itself to evaluation by ordinary historical standards; but, whereas Seeley's sketch afflicts the reader with the sense of unreality, the Kingdom of God, as this author expounds it, approves itself as an epoch-making new departure, instinct with promise of a regeneration of the whole world.

What is the secret of the author's success? Partly, it is the way in which he grasps together in one living unity the ideas of the Fatherhood and the Kingdom, and shows how these ideas could become an active power among men only through the human influence of Jesus' unexampled relationship to God. Partly, it is his perception that the secret of the reverent enthusiasm of true Christianity lies not merely in its ideas regarding the nature of God, some of which it shares with other religions, but above all in its knowledge of a great Divine *act*—God putting Himself about, so to speak, to seek man, in a way so supernatural or unprecedented as to fill with amazement, and yet so humanly natural as to provoke to filial trust. The whole New Testament literature, says Prof. Cairns, "is inspired by the conviction, not simply that something new has been discovered, but that something new has *happened*. The idea of the whole is not simply, 'Now we know that the Jehovah of our Fathers is our Father in Heaven; now we know that the Gentile is our brother; now

* Unless, perhaps, the remarks on p. 64, second para., are meant as a reservation in favour of a possible aspect of Christ's reconciling work which may be metaphysically, and yet not historically, significant.

we know that all this heavy Pharisaic code is an invention of man.' All that new world of truth we do find in the Epistles, but we find much more than that, to ignore or minimise which is to miss their very genius. What is that constitutive element? It is that God in Christ has created a new spiritual environment. God has come forth from His eternity and has acted creatively in history, by initiating a new spiritual world-epoch through His Son. It is this conviction that gives to the New Testament the peculiar thrill of amazement which distinguishes it from all other literature, the tremor of awe which vibrates through all its pages." This peculiar note of the New Testament, the author continues, is minimized or ignored by the merely humanitarian theory of Christ's Person, or treated as regrettable illusion. "None the less, it is just this peculiar element which seems to me to lie at the very heart of the perennial moral and spiritual force of the Christian Gospel, and to form its dynamic and regenerating secret." That is a true judgment strikingly expressed. The Kingdom of God is a historical force, obeying historical laws, but its spring is the peculiar directness of its relation to the God Who acts in all history. The merely humanitarian view of Jesus misses the latter aspect of the Kingdom; the mystical view of Christ evaporates its historical aspect. But its true power lies in the union of both aspects, and those who understand this unity will join with Prof. Cairns in his confidence that the Kingdom of God possesses a secret of historical vitality which will enable it to solve the problems of the modern world. More detailed discussion of the author's conception of this Gospel of the Kingdom must be reserved, however, for another article.

A. G. HOGG.

(To be continued.)

THILLAI GOVINDAN'S MISCELLANY: EDITED BY PAMBA.*

V.—RELIGIOUS REFORM.—(*Continued*).

LET me now examine the doctrines themselves and explain my statement more clearly. You may remember, gentlemen, how our Tamil sage and bard Thiruvalluvar illustrates the glory of

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righteousness by asking us to look at the rich man who rides in a palanquin and his fellow-men who carry him. Not the most elaborate one-life theory, with innumerable nicely graded *post mortem* hells and heavens, can even inadequately account for or justify the gross inequalities of actual life, or find any reason, justice, or law in this world. Brushing aside all other considerations and evidences—and I may here remind you that we, Hindus, claim to have direct proofs founded on personal experience on the subject—and arguing purely on *a priori* grounds, it is impossible not to infer a before and an after to our earthly existence, or, in other words, re-incarnation, if, indeed, there be any truth in the universal instinct of humanity that, patent and glaring instances to the contrary notwithstanding, there is a just law governing the universe and that good is the final goal of all apparent evil. No sane thinker can overlook this instinct and no theory other than re-incarnation has ever been propounded to vindicate it. It is indeed the root idea of evolution and not a modern fabrication of an ingenious brain. It is a fundamental axiom in most of the great religions of the world, though the Indian religions alone have developed it in detail and utilised it in practical philosophy. I cannot do better here than quote the words of a great Western thinker on this subject :—

" . . . All we can do is to show that it would be profoundly unphilosophical to believe anything else—anything, that is to say, at variance with that doctrine ; that Re-incarnation can satisfactorily account for all the phenomena of human life (which the idea can have any relations with), and that these would be chaotic and unintelligible otherwise ; that without bringing in this all-important interpretation of its conditions the world around us would be a creation of malevolence and injustice, rather than one of wisdom and goodness ; that only by recognising Re-incarnation can we account for one man being a Newton and another an ignorant blockhead ; finally, that although the majority of human beings at the present stage of evolution—for reasons that esoteric teaching renders abundantly clear—do not remember their past lives, some people whose spiritual development has passed certain limits, actually *do* remember theirs, not merely in a vague and shadowy fashion, but with complete precision and even a fuller grasp of detail than untrained memory will afford in dealing with the earlier periods of a current life. . . . I claim for it all the while that it can be so nearly proved by reasoning, that no intelligent man who correctly apprehends the idea, and who applies it with adequate patience to the experience of existence whether in or out of the body, can possibly fail to believe it as fully, for example, as the modern scientific world believes in the undulatory theory of light. . . . It is the only theory that will explain all facts. And so with Re-incarnation in the domain of spiritual science ; it is the only theory which will explain all facts, and it is luminous with a truly scientific aspect ; that is to say, it is in harmony with the uniformities of Nature, affording indeed the only way out of supposing that the uniformities of Nature are rudely violated in the laws which govern the evolution of humanity."
(*The Growth of the Soul*—by A. P. Sinnet.)

Speaking to you, gentlemen, heirs to this immortal philosophy, I think I need not expatiate on its tenets to-night, and to such of you as have any intellectual difficulties about it and are, in these strange times, ignorant of our ancient language in which our forefathers have expounded its principles, I cannot recommend a better book than the one I have just quoted from.

The wheel of re-incarnation turns on the axle of *karma* and is inseparably connected with it. The law of *karma* is nothing more than the expanded and thorough application of the universal law of cause and effect to super-physical planes of existence and activity. "Nothing is that errs from law," and not only our actions but also our inmost thoughts have their due effects on ourselves and others. Further, we are the results of our past and we sow now what we shall reap in the future. The conditions and environments, in their widest sense, into which a soul is born, that is, an ego incarnates, are determined by the practically infinite past history of that ego, and, whether good or bad, are the ego's own earnings. The ego also brings with it the essence of the nett results of its past experience and doings in the form of innate faculties, tendencies and instincts, and to a considerable extent the course of its new life is pre-determined by its past lives. But, at the same time, it has a free-will of its own and is not a mere irresponsible slave of destiny. At all times, man is master of his fate and can redress and rectify his past just as well as he can shape his future. To forget this is to lapse into cast-iron fatalism, and that is exactly what millions of our countrymen have done. A blind fatalism has sapped our national vitality, and, though it has brought about a kind of narcotic indifference and contentment under any lot, it is the root cause of our national decay. It has left no rudder of ambition in our breasts and no oars of will-power and determination in our minds, and so we have become mere drifts in the ocean of humanity, now tacked to the bark of one nation and now of another.

But I am digressing. When there is the conviction in a man's mind that his condition in life is not the result of blind chance or destiny, or even the arbitrary will of an almighty and all-knowing Being, but of his own past actions and present doings; that good for good and evil for evil is meted out most rigorously by an all-just and all-powerful law which even his inmost thoughts could not evade or escape the notice of; that, as he now reaps what he has sown in the past, he will reap in the

future what he now sows; that "the fixed arithmetic of the universe" is, in its calculations, instantaneous as well as eternal; and, finally, that good spells happiness and evil spells misery in this world,—there cannot be imagined a better foundation for ethics, as far as that man is concerned. And all these truths are provable to the intellect by the laws of re-incarnation and *karma*, and in a scientific manner, appealing solely to reason and never to revelation or authority. I have already indicated how mere intellectual beliefs become active forces in life in the course of a few generations, and why, therefore, they should not be despised by those who look forward and beyond the present.

The function of ethics is the perfection of humanity, and man becomes perfect when he realises and attains his highest and purest ideal, which, with most men, is their ideal of God-head. All men admit that when any man becomes like unto God or is accepted of God or, becomes one with God, then there is nothing more left for him to do or to achieve in this world; but, as I have already said, there is no complete unanimity of opinion among the different nations of the earth regarding this ideal of perfection. You all know our own national ideal and also the four comprehensive ways of good works, faith, meditation and knowledge leading towards its realisation. And you will have noted how, in all these ways, character is insisted upon as an indispensable condition, and how it is impossible to take the road to salvation, or liberation of soul as we call it, without the strong staff of character. The millennium when all souls will be found perfect and realise God is yet far off, and most of us are yet in the preliminary stage of perfecting our characters and will have to go through many more lives before we have performed that task aright. Our national code of popular religion and ethics must, therefore, have this end solely in view for many a century to come, if we are to progress at all towards our national ideal. Strength and money can command obedience, but character alone can command respect as well, and so, even from a selfish and worldly point of view, character is a mightier acquisition than the other two.

Let me now turn to our popular religious practices and ethical opinions and see how far they are calculated to help us on towards the realisation of our national ideal, by strengthening, purifying, and ennobling the average national character and gradually uplifting it to *Satvic* perfection.

Our idolatry, and the practices and beliefs connected with it

are incredibly childish and degrading. I have pointed out that a correct understanding of the laws of re-incarnation and *karma* governing human evolution is all that is required by any man to guide him in his personal and civic activities and lead him towards higher things. I am not sure whether, for a man who understands and acts according to those laws, a separate religion is necessary. And I believe that our popular religion was originally intended only for such as could not comprehend and act up to those laws and who, therefore, stood in need of some other ethical guide. If this is correct, I make bold to affirm that no guide ever proved more traitorous than our popular religion. To begin with, we have entirely divorced ethics from religion, and thieves, murderers and adulterers pray and vow offerings to our gods for the success of their nefarious schemes. Sincerely religious and even bigoted men are no better than the rest of their neighbours in truthfulness, morality, honesty and other virtues. Nay, a religious man is often less trusted than one who does not parade his religion, and there are more hypocrites in the ranks of the devotees than among the profane. Popular religion has thus utterly failed to perform its one great purpose and no man is a better citizen merely for following it.

I have often heard it urged that our temples and idolatrous practices and beliefs embody great spiritual truths in a symbolic manner and are really treasure-houses of esotericism. I do not doubt this, and I admit that with esoteric spectacles we often see quite a different sight from what strikes the ordinary eyes. Maybe, our forefathers sought to preserve and perpetuate the great truths they had discovered in this manner. But I feel certain that, had they in the least foreseen that the manner of spiritual wisdom they wished to preserve and hand down for the benefit of their distant posterity would, in the course of ages, ferment and become a most poisonous and nauseous liquor which their descendants would unwittingly drink freely, grovelling in beastly superstition and folly, they would have preferred to destroy the manna altogether and leave us to re-discover it for ourselves. I have heard idolatry defended on another ground—that we cannot meditate and worship without the help of a concrete form or symbol. I will not urge that this is a libel on innumerable millions of our fellow-beings who send their hearts up to God no less than five times a day without the aid of any idol or symbol, and are admittedly more religious and fanatical than the followers of any other religion. I will not

urge that several millions of Protestant Christians worship God, and thousands of them lead saintly and prayerful lives without any visible image. But I do urge most emphatically that, whatever may have been the original intention and whatever may be the esoteric meaning, the millions that perform idolatrous practices in this country see nothing symbolic behind the image and take the whole show quite literally. And can anything be more degrading to an intelligent human being? We know that all religions are necessarily more or less anthropomorphic. But our popular Hinduism surpasses everything else in this respect too. There is a famous shrine in this Presidency where the deity's *chota hazri* begins with bread and butter, and he goes on eating without respite till midnight, when he appropriately takes a decoction of dried ginger to help his digestion, before he retires to his bed-room with his consorts; there is another famous shrine where a cigar is left in the bed-room every night for his god-ship to smoke; in another shrine, under the management of a nominal ascetic, fetters are applied to the god's feet whenever the temple exchequer runs low, to extort money-offerings from the devotees and pilgrims; in numerous other shrines the deity is taken out in procession and whipped publicly for having committed petty thefts; in one shrine the whole process of a highway robbery is acted out in detail during the annual festival; births, marriages, deaths and similar occurrences are, of course, as common and frequent in our temples as in our homes. Gentlemen, can any amount of esoteric white-washing justify these disgraceful and fairly incredible practices? Then there are the *deva dasies*, our vestal 'virgins,' of whom even small and poor temples have one or two to boast. They are the recognised prostitutes of the country, and many sociologists are of opinion that no 'civilised' human society can completely get rid of such a class. Is that any reason why we should associate them with our religion and tempt the devil himself with their presence in our holiest places and shrines? In the town of Madras, many thousands congregate during the great festivals at Tiruvottiyur, Triplicane, and Mylapore. Do these gatherings heave with religious enthusiasm and fervour, and does the human spirit rise upward towards the throne of the Almighty in sincere supplication and prayer? Are they not, on the other hand, mere carnivals of the flesh, to which men and women resort with their paramours for a holiday, or to hear some famous piper, or to see the temple-women

dance, or, perhaps, simply to see the crowd and the *tamasha* and air their best clothes and jewels? How many of these take the trouble to approach and see the images of the gods and goddesses, and of such, how many meditate on the symbolic meaning? Turn, on the other hand, to the Mahomedan celebration of the death of their saint Ali in the same city and see whether their religious fervour and fanaticism does not infect even the sight-seeing Hindus on that day. Surely, to judge by the results, our popular idolatry is nowhere before iconoclastic Islam. If such be the case with our famous temples and shrines where the higher classes perform their worship and where no animal life is sacrificed, what shall I say of the demon-worship and the gruesome, bloody practices of the lower classes of society? How many millions of dumb, innocent and helpless living beings, indispensable for the comforts of man, are mercilessly slaughtered at the altars of superstition and ignorance year after year, and how many thousands of barrels of toddy, arrack and other alcoholic liquors are drunk in the name of religion and of the worship of God! And what nameless obscenities are committed every day in the sacred name of the Universal Mother in some parts of the country! Gentlemen, I am afraid I have already taken too much of your time, and were I to dwell in detail on all these superstitions and atrocities, and also on magic, witch-craft, astrology, demonology, and similar charlatanisms, which we somehow connect with our religion, and spend much of our time, money and energy about, I should require many days, and surely, it would not raise us, as a civilised and intelligent people, in the estimation of the rest of the world. Suffice it to say, therefore, that our popular religion consists mostly of crass and meaningless superstitions, revolting cruelties and obscenities, and stupid and wasteful tomfoolery; that it can on lydebase and nowise elevate and purify its devotees; that most of these devotees are hypocrites, and their despicable quarrels and litigations over the comparative merits of rival gods and goddesses a disgrace to human intelligence, and have their origin in secret, selfish motives; and that, on the whole, we are no better than barbarians, as far as our popular religious practices are concerned, with this exception,—that we have not even the excuse of knowing no better and cherishing no higher ideal.

Gentlemen, what should be the attitude of educated and cultured men like ourselves towards such a religion and what our duty towards the ignorant millions blindly wallowing in the mire?

Spite of our education and culture, which are so much in evidence when political privileges are demanded from our rulers, are we ourselves free from these degrading superstitions in our heart of hearts, and are the *adwaitic, dwaitic* and *visishtadwaitic* ideals of religion which we profess to believe in and admire, and are so highly proud of, anything more than mere intellectual exercises which do not affect our daily life and conduct? We pride ourselves on being the most religious people on the face of the earth, and undoubtedly we have succeeded in investing every one of our important and unimportant acts from the cradle to the funeral pyre, as well as imagined circumstances and occurrences before and after death, with a religious significance. Marine fish which live, move and have their being in the briny deep, do not absorb a grain of the millions of tons of salt enveloping them and have to be specially salted to prevent putrefaction and decay. Our religious life seems to be exactly similar, and honest, reasonable doubt, said to contain more truth than half the creeds, or some other less philosophic but more sincere and living form of faith, would certainly have been much better for us. Gentlemen, excuse me for narrating here a personal anecdote. I was once passing along a road, near which a big religious festival was being celebrated with all the pride, pomp and circumstance of glorious superstition, and the deafening clamour and brain-whirling chaos which must be heard and seen to be appreciated, when I saw a Christian missionary preaching to a handful of idlers in a corner, with bad mob-logic and in worse Tamil, the superiority of his own religion, and exhorting his audience to forsake the worship of Belial and Beelzebub and join the flock of the redeeming Christ. My patriotism at once boiled over, and I was about to enter into a disputation with him, backed by a long array of quotations from the Upanishads regarding *The One without a Second* and so on. But suddenly I remembered that I had just left the company of a double-barrelled graduate of our university, who had spent most of his licit and other earnings in establishing a new temple dedicated to the deity known popularly as the Belly-God, with stone and metallic inscriptions in Sanskrit and *English* too, narrating his worthy act for the admiration of posterity, and that while his conduct and that of hundreds of similar 'educated and cultured' men would give the lie direct to my intended boast to the preacher, of a superior religion being professed by the *élite* of the land, the revolting tomfoolery of popular religion

around us deserved even a worse treatment than what the law-abiding missionary was according it in his lecture. I then felt that rather than be such Hindus, the thousands gathered there might much better have been devout and sincere Christians, and I could not help wishing the missionary success in my inmost heart, though I knew my wish was vain. Gentlemen, he was doing there what you, and I, and all of us educated men should be doing daily, if we were true to our conditions and had any sense of our duties and responsibilities to our ignorant countrymen; and so I humbly bent my head and passed on.

This anecdote brings me to the constructive portion of my address to you to-night. I am not impatient, and I am well aware that the new spirit is of a very recent origin. Our women-folk are practically untouched by it yet; so also our fathers, uncles and other elders. We have, therefore, imbibed with our mothers' milk innumerable superstitions and beliefs, and have been nurtured under their influence in the most impressionable part of our lives; and no amount of subsequent education can wholly root out this early mischief. We are just like the lady who did not believe in ghosts, but was, all the same, afraid of them at night. But, as intelligent human beings, our duty is clear: we are bound to try our utmost to make our own conduct conform with our best and highest beliefs, and also to raise our less-knowing brethren from the abyss of superstition and mental darkness in which they are now hopelessly sunk. Our temples, festivals and religious practices should be shorn of all that is unseemly, degrading and grossly anthropomorphic, and if idolatry in some form or other is considered indispensable until a much higher level of general intelligence and knowledge is reached, it should be made as pure and elevating as possible. Our religion assigns to idolatry only a low and tentative status, and countenances it only as a step towards a higher platform of spirituality. We shall, therefore, be doing nothing against the spirit of our religion by such a cleansing and purification of the Augean stables of superstition, corruption and ignorance. Again, we should define the province of religion clearly in theory and in practice, and not hamper all our intellectual and even physical activities with it. In other words, we should try to be sincerely religious in a much more restricted sense, and not all-religious only in name. Religion, as well as our worldly affairs, will gain immensely by such a recognition of their respective spheres and separation of functions. A simple, fairly correct,

and not too technical, knowledge of the doctrines of re-incarnation and *karma*, with a clear, intelligible moral code deduced therefrom, should be spread among the masses down to the lowest stratum, by means of lectures, tracts and illustrative story-books adapted for school-rooms, and general education should be gradually diffused in the country. Our masses will readily listen to Hindu preachers during festivals and on market-days, and these occasions should be made use of by competent speakers to expound 'Unitarian' principles of religion and *Karmic* principles of ethics. We have done absolutely nothing in the matter till now; nay, we have been participating in all the stupidities ourselves and thus strengthening the cause of superstition and folly. Though, with many, this noble task should be one of love and divine worship through works, money will be required for performing it properly and thoroughly; and, fortunately for the cause, we have vast treasures ready to our hands. Many of our temples are fabulously rich, and command royal incomes which are now wasted in perpetuating the abominations condemned alike by true religion and reason; and many of our other religious institutions and *mutts* are richly endowed, and their resources are now mostly squandered by the presiding arch-hypocrites in litigation and immorality. If the salvation of the soul be the prime purpose of religion, these vast resources cannot be better utilised than in the dissemination of right religious and moral principles and in waging war against the powers of darkness and superstition. Their diversion into the proper channel of the education of the masses and religious preaching will, therefore, be perfectly legitimate; and if only our educated leaders of society will unanimously take action in the matter, and seek the intervention and help of the State, if necessary, it can be effected easily and speedily. When every temple—and there is not a single considerable village in the land which has not one—becomes a seminary, and every *mutt* a centre of learning, when teachers and preachers are all over the land educating the masses and dispelling superstition and ignorance, who can foreshadow the great religious upheaval that will then come to pass, and who that has observed the matchless power of even crude and ignorant bigotry, can estimate to what an extent such a religious awakening and reformation will stir up our social, industrial and political activities? South India has produced no Raja Ram Mohun Roy, or Keshub Chunder Sen, or Debendranath, or Dayanandra in modern times, and the great

Brahmo and other religious movements of Northern India are all but unknown here. To your feet, gentlemen, and let us pray to the Supreme Intelligence that sways the worlds to vouchsafe a ray of Its matchless glory to illumine the miserable darkness that enshrouds the land, and thus lead us on to greater light and a nobler life.—OM.

JANE AUSTEN.

ONE of Fielding's characters, Partridge, is made to declare that he can see no merit in Garrick's acting "because he behaves on the stage as any one might be expected to do in real life under the same circumstances." There are Partridges among the critics of Jane Austen who cannot read her novels because they are too natural, too like real life, like our every-day, commonplace life; and because she has given us pictures of Society in its tamest and most probable aspect. But it is just because Miss Austen has dared to take the commonplace as her material that she holds a unique place in English fiction—some one goes so far as to say in any fiction—and is in her own line unequalled.

We all know people in our own circle who have the power of interesting us, sometimes in spite of ourselves, in events that are quite trivial, but the sum of which, nevertheless, very often makes up the day's experience. They go out for a few hours shopping or visiting, or for a short journey into the country, and when they come back they are full of things to impart. Their eyes and ears have been open. They can tell you what they have seen and whom they have met and what people said and did and looked, in such a way that the whole narration, without needing to be very thrilling or witty, and without being in any degree exaggerated, proves highly entertaining and soothing.

We would be badly off without such people. And if they add to their gift for narration the power of making wise and racy comments on what has passed, it adds still more to their value in the domestic or social circle to which they belong. Call them gossipy, if you will; but it must be admitted that they are delightful gossips who have nothing in common with the scandal-monger, their talk being really what it is called, 'good-sib.' We prefer them to the others we know, who miss all that; who, when you ask them, "How did you get on, what happened?", put you off with "Oh, all right, nothing particular happened." But we

know that nothing particular happened; it scarcely ever does. Something particular only happens once or twice in a life-time for most of us, unless we are born under an adventurous star. Still, we do not find life uninteresting on that account, just because, fortunately for us, we are deeply interested in the commonplace and there is no use pretending we are not.

This was what Jane Austen recognised, and with the conviction that what was interesting in real life could be made interesting in fiction, if handled with discrimination, she began that wonderful series of novels which have given delight to so many readers from the days when Sir Walter Scott found pleasure in reading some of them for the third time until now. It is a proof of her popularity still that quite recently, with the aid of some of the cleverest critics and artists of our time, Messrs. Macmillan have published a very charming edition of the whole series. The delicately executed drawings of Hugh Thomson and E. Brock show that the artists have caught to perfection the spirit and humour of the writer, and help greatly in elucidating the characters.

There is a famous Dutch picture which comes vividly before my mind, although I cannot remember either its name or the painter. It is the interior of a room. In the foreground stand two people, a man and a woman, apparently respectable middle-class Dutch people, quite ordinary and well dressed as proper citizens should be. Their clothes are real, not the nebulous suggestions of garments of the impressionist painter, but good solid stuff. The chairs, too, in the room are such as you might safely sit on, and the furniture in keeping with the respectability of the people. Behind them is a mirror in which is reflected no vague blur of light, but clearly and distinctly the various objects in the room. The picture is typical of the Dutch school and gives an impression of minute fidelity to things as they are. That painter and Jane Austen had the same end in view—to take a little bit of real life and to show it in its literal detail under the common light of day. And both have succeeded in producing masterpieces.

It is as well to recognise at the very outset that Jane Austen has limitations as a writer. What these limitations are, becomes very soon apparent to her readers and has already been suggested. No one, however, was more aware of these limitations than she herself. Indeed, her self-limiting seems to have been a deliberate thing, and had two direct causes, namely, her distrust of her own

powers and her desire to produce novels of a totally different character from those most in vogue in her time, such as the writings of Mrs. Radcliffe and her school.

She describes herself as "the most unlearned and uninformed female who ever dared to be an authoress," and we have her estimate of herself very amusingly expressed in the correspondence with Mr. J. S. Clarke, librarian to the Prince Regent. Miss Austen had dedicated 'Emma', on its publication, to the Prince Regent, and on this occasion she received a request from his librarian that she would next use her gifts in writing a novel depicting "the habits of life, and character, and enthusiasm of a clergyman, who should pass his time between the metropolis and the country." Miss Austen's answer to this request was as follows: "I am not equal to the conception you suggest. The comic part of the character I might do" (and we may note in passing that though herself the daughter of a clergyman, she was, perhaps for that very reason,—providing her as it did with opportunities for observation —unable to draw the picture of a clergyman without making him a droll and often a ridiculous figure) "but not the good, the enthusiastic, the literary. Such a man's conversation must at times be on subjects of science and philosophy, of which I know nothing; or at least be occasionally abundant in quotations and allusions which a woman, who, like me, knows only her own mother tongue, and has read little in that, would be totally without the power of giving." Mr. Clarke, still bent upon providing her with subjects of a wider range than an English village, made a second request that in view of an approaching royal marriage she should write a romance "illustrative of the august House of Coburg." This proposal failed equally in tempting Miss Austen to go beyond her own chosen line and she wrote in answer, "I could not sit seriously down to write a serious romance under any other motive than to save my life; and if it were indispensable for me to keep it up and never relax into laughing at myself or other people, I am sure I should be hung before I had finished the first chapter. No, I must keep to my own style and way; and though I may never again succeed in that, I am convinced that I should totally fail in any other."

Mr. Clarke was not her only adviser, and later on she wrote, for the amusement of her friends, a "plan of a novel according to hints from various quarters," but the novel, of course, was never written. Having chosen her small plot in the field of literature,

she did not allow herself to wander from it but cultivated it to perfection, a perfection that has never been surpassed. She herself compares her work to miniature painting. "My novels," she writes, "are like little bits of ivory two inches wide, on which I work with a brush so fine as to produce little effect after much labour."

Since she thus frankly confesses her limitations it is only fair that we should judge her, not by what she failed to attempt, but by what she set herself to do, and did accomplish, in the exercise of her art. The favourite background for her pictures, repeated in them all, is the upper middle-class home in the average English village. If there is a touch of snobbishness in her choice of baronets, and young men and women of family and fortune, we must remember that that was the class she lived among and knew best. She felt sure of herself in describing their manners and ways of speaking and living, and in her truthful descriptions of that life she has preserved the kind of information that we wish to possess about other times, and which is not usually given by the historian. As we lose ourselves in her gently meandering tales we grow quite used to travelling by post-chaise and wearing high-waisted frocks and pattens, or if we are of the sterner sex, silk stockings and wonderful shirt frills. We wonder how we have ever ceased to address our mother as 'ma'am,' and feel shocked that husbands and wives should address each other in our hearing by their Christian names. "And cannot you call me George now?" Emma is asked by her dignified lover. "Impossible!" cries the blushing Emma. "I can never call you anything but Mr. Knightly." "But I will promise," she added later, blushing and laughing, "I will promise to call you once by your Christian name .... you may guess when and where;—in the building where he takes me for better, for worse."

We are a little restive to begin with in the primness of the atmosphere in which we find ourselves. The caustic Fitzgerald finds it unendurable sometimes, and longs for something to break in on the placidity of it all. "I could wish," he exclaims, "that one of Fielding's brutes might rush in and swear a round oath or two." But the primness is not Jane Austen's fault. She is only drawing faithfully what she sees; and one feels sure that, wherever she herself went, the stiffness would be disturbed by her vivacity and humour. And as I have said, when we grow accustomed to it, it becomes perfectly natural. In Calcutta we have only to take a few

steps and we find ourselves in just such an atmosphere of formality and propriety. The Bengali household has a code of manners even stricter than anything we find in the English home of a century ago.

I have mentioned a second reason for Miss Austen's choice of material, namely, the improbable character of most of the novels of her time. In 'Northanger Abbey,' the first of her novels received by a publisher, she directs her satire against these silly romances, especially those of Mrs. Radcliffe. Katherine Morland, a girl in her teens, steeps her mind in such tales until she falls into the habit of investing all the places and persons she knows with mystery or horror. She comes to the conclusion that Northanger Abbey, the well-ordered English house in which she is staying, has been the scene of dark and terrible deeds, and that General Tilney, her polite but worldly host, has been guilty of no less a crime than giving out that his wife is dead, while all the time he is keeping her imprisoned in some hidden cell. When Tilney, the son, discovers the ungrounded suspicions that the imaginative Katherine has been harbouring, he is much shocked and his reproaches reduce her to tears of shame. His words contain Miss Austen's criticism of the class of novels referred to. "Dear Miss Morland, consider the dreadful nature of the suspicions you have entertained. What have you been judging from? Remember the country and the age in which we live. Remember that we are English, that we are Christians. Consult your own understanding, your own sense of the probable, your own observation of what is passing around you. Does our education prepare us for such atrocities? Do our laws connive at them? Could they be perpetrated without being known, in a country like this?" And in Katherine's reflection afterwards—"Charming as were all Mrs. Radcliffe's works, and charming even as were all the works of her imitators, it was not in them perhaps that human nature, at least in the midland counties of England, was to be looked for. Of the Alps and the Pyrenees with their pine forests and their vices, they might give a faithful delineation; and Italy, Switzerland, and the South of France might be as fruitful in horrors as they were there represented. But in the central part of England there was surely some security for the existence even of a wife not beloved, in the laws of the land and the manners of the age. Murder was not tolerated, servants were not slaves, and neither poisons nor sleeping potions

to be procured, like rhubarb, from every druggist. Among the Alps and the Pyrenees, perhaps, there were no mixed characters. There, such as were not spotless as an angel might have the dispositions of a fiend. But in England it was not so; among the English,, she believed, in their hearts and habits, there was a general though unequal mixture of good and bad."

When Katherine's friend, Isabel Thorpe, one of Miss Austen's studies in silly people, gives her a list of novels to read, with such titles as 'Mysterious Warnings,' 'Necromances of the Black Forest,' 'Horrid Mysteries,' Katherine asks eagerly, "But are they all horrid, are you sure they are all horrid?" "Yes, quite sure; for a particular friend of mine—a Miss Andrews—a sweet girl, one of the sweetest creatures in the world, has read every one of them. I wish you knew Miss Andrews," she continues illogically, "you would be delighted with her. She is making herself the sweetest cloak you can conceive."—and then goes on to confess, "There is something amazingly insipid about her."

"The appetite comes with eating," as the French say, and Miss Austen had almost to create the more refined taste which was necessary for the enjoyment of novels of which she chose to make probability the chief feature. A general taste spoiled by romances of the Radcliffe sort was not ready for the dainty fare she offered. So it is scarcely surprising that at first her novels did not obtain the popularity which they were afterwards to have. 'Pride and Prejudice,' which is generally considered her masterpiece, was completed in 1797 when she was twenty-one years of age. Her father, a man of literary tastes, recognised its merit and offered it to a publisher. It was refused and was not published until 1813—sixteen years later. Five years afterwards 'Northanger Abbey' was bought by a Bath publisher for ten pounds, but apparently its existence was forgotten by him, and it lay in a drawer until it was bought back long afterwards by her brother. One cannot help wondering how many of our English masterpieces have had a similar fate and perished without seeing the light.

With such discouragements it is not surprising that Miss Austen has written little. The wonder is that she did continue to write, although none of her books was published until 1811, six years before her death. 'Sense and Sensibility,' 'Pride and Prejudice,' 'Mansfield Park,' and 'Emma' appeared between 1811 and 1816. The other two, 'Northanger Abbey,' which was Sir Walter Scott's favourite, and 'Persuasion,' which has less satire and more

tenderness than any of the others, were published after her death. So that the admiration of her great contemporary, which would have meant so much to her, was never known to her.

There are various references to Miss Austen in Sir Walter Scott's diary and letters, and he contributed a review of her novels to the *Quarterly* in 1815. This review was by no means so enthusiastic as one which appeared in 1821 from Archbishop Whately, but it does lay stress on what is Miss Austen's greatest gift. In the words of the review, "the author of Emma, keeping close to common incidents, and to such characters as occupy the ordinary walks of life, has produced sketches of such spirit and originality that we never miss the excitation which depends upon a narrative of uncommon events, arising from the consideration of minds, manners and sentiments, greatly above our own. In this class she stands almost alone." This review Miss Austen must have read, but without knowing who the writer was. Scott's admiration for her must have grown, for we find in his diary such references as the following. "I find myself every now and then with one of her books in my hand. There is a finishing off in some of her scenes that is really quite above every one else", and the famous tribute written in 1826: "Read again, and for the third time, Miss Austen's very firmly written novel, 'Pride and Prejudice.' That young lady had a talent for describing the involvements and feelings and characters of ordinary life, which is to me the most wonderful I ever met with. The big bow-wow strain I can do myself like any now going; but the exquisite touch which renders ordinary common-place things and characters interesting, for the truth of the description and the sentiment, is denied to me. What a pity such a gifted creature died so early." Writing to Miss Baillie he says, "By the way, did you know Miss Austen, authoress of some novels which have a great deal of nature in them? Nature in ordinary middle life, to be sure, but valuable from its strong resemblance and correct drawing."

Lord Macaulay in his appreciation of her genius goes the length of comparing her to Shakespeare in one respect at least, the variety of her common-place characters. "She has given us," he says, "a multitude of characters, all in a certain sense common-place—all such as we meet every day. Yet they are all as perfectly discriminated as if they were the most eccentric of human beings." This comparison with Shakespeare has been carried on by others. One says, "The hand which drew Miss Bates, though it could

not have drawn Lady Macbeth, could have drawn Dame Quickly or the nurse in 'Romeo and Juliet." The creative power was certainly hers. Her characters lived for her. She knew them thoroughly, and so they are made to live for us. There is a convincing reality about them, and they become lasting friends and companions whom we cannot forget after we have once made their acquaintance. That dearest of little souls, Fanny Price, will always steal to our side when we think of 'Mansfield Park.' There is no gentler, more refined character in English fiction than poor little 'hodden doon' Fanny, who, however, like other meek people, does at last inherit the earth.

We shall always feel it a distinction to have known and lived with Elizabeth Bennet, with her verve spirit and saucy tongue, and Emma Woodhouse, with her ambitions and mistakes. "I love Emma!" Dr. Whyte of Edinburgh was once heard to exclaim, —and little wonder. The loveableness of these charming English gentlewomen whom Miss Austen has created for us is their chief characteristic. The more pathetic Anne Elliot is the favourite of some, but indeed we like them all,—even that little goose, Katherine Morland, whom Miss Austen teases and laughs at to the very end of the story.

With equal emphasis, it must be confessed do we dislike the characters that are meant to be unattractive. The selfish and cynical Mary Crawford, the supercilious Bingly sisters, Mrs Norris, with her stinginess and fawning ways, the pert and vulgar Lucy Steele, and the other silly, fatuous people are drawn with unsparing irony.

It is Miss Austen's women who live for us. The men are, for the most part, drawn from the outside. This is true in a certain degree of both, for there is a restraint and reserve in her dealing even with her women characters, which seem to be in keeping with the formality and good breeding which characterised social and even family relations in those days. And after all, the people we meet in ordinary life do not wear their hearts on their sleeves. We have to guess at their feelings from their conduct. There is little direct analysis of character in these stories; we rarely find ourselves alone with the heroes and heroines; they do not pour out their hearts or express themselves in accents of passion. As in real life they have to hide their inmost feelings very often.

This want of passion and movement is often pointed out as the chief defect in Miss Austen's novels. There is a monotonous

placidity from beginning to end which makes some people impatient. As Charlotte Brontë says, "Her business is not half so much with the human heart as with the human eyes, mouth, hands, and feet. What sees keenly, speaks aptly, moves flexibly, it suits her to study; but what throbs fast and full, though hidden, what the blood rushes through, what is the unseen seat of life, and the sentient target of death—this Miss Austen ignores . . . The passions are perfectly unknown to her; she rejects even a speaking acquaintanceship with that stormy sisterhood." But it may have been part of Miss Austen's art to leave out all that. Life appears more as comedy than as tragedy to her, and so she presents it to us in its lighter aspects.

Her irony, which is her keenest weapon, is often directed against the foibles of women-kind, but there is always an accompanying smile which takes away the sharpness of the thrust and makes us laugh at ourselves with her. This, for instance:—"Man only can be aware of the insensibility of man towards a new gown. It would be mortifying to the feelings of many ladies, could they be made to understand how little the heart of man is affected by what is costly or new in their attire, how little it is biassed by the texture of their muslin and how unsusceptible of peculiar tenderness towards the spotted, the sprigged, the mull or the jackonet. Woman is fine for her own satisfaction only. No man will admire her the more, no woman will like her the better for it. Neatness and fashion are enough for the former, and a something of shabbiness or impropriety will be most endearing to the latter." Or this:—"A woman has so much understanding that she never finds it necessary to use more than half." She cannot help laughing at her heroes also. Mr. Tilney is very dignified and delightful, but there can be no doubt that Katherine's intense admiration for his cleverness has helped him to fall in love with her. One often hears the question asked, "Why do clever men so often marry empty-headed women?" Jane Austen explains the matter thus:—"Where people wish to attach they should always be ignorant. To come with a well-informed mind is to come with an inability of administering to the vanity of others, which a sensible person would always wish to avoid. A woman, especially, if she have the misfortune of knowing anything, should conceal it as well as she can." Then follows a passage in the same satirical vein on "the advantages of natural folly in a beautiful girl."

But it is a playful satire. She has none of the ardour of a

reformer of society, and though her books are not without distinct moral teaching, she is too much of an artist to make the lesson too obvious. It suggests itself naturally from the development of the characters and their histories. It is neither intense nor marked by anything approaching religious fervour. Religion is curiously absent from her pages, but the lesson is, nevertheless, sound and unmistakable.

Her satire is aided by her light and irresistible wit. To such a keen sight as hers the ludicrous was always presenting itself, and she took a special delight in drawing ridiculous people. I do not mean caricatures of people, but pictures of people whom we can only call silly, such as Mr. Collins, and Mrs. Bennet or Mrs. Jennings.

Mr. Collins worships his noble patroness, Lady Catherine de Bourgh. He thus talks of her: "Lady Catherine was reckoned proud by many people he knew, but *he* had never seen anything but affability in her. She had always spoken to him as she would to any other gentleman . . . . She had even condescended to advise him to marry as soon as he could, provided he chose with discretion; and had once paid him a visit in his humble parsonage, where she perfectly approved all the alterations he had been making and had even vouchsafed to suggest some herself—some shelves in the closet upstairs."

Following this distinguished advice Mr. Collins makes up his mind to marry his beautiful cousin, Jane Bennet, but Mrs. Bennet has other views for Jane, so Mr. Collins transfers his choice without delay to Elizabeth, who has to submit to a trying interview with him. She receives his addresses almost savagely, but he is in nowise perturbed. After she has assured him in most emphatic and unmistakeable terms that she can never consider his proposal, he says coolly: "As I must therefore conclude that you are not serious in your rejection of me, I shall choose to attribute it to your wish of increasing my love by suspense, according to the usual practice of elegant females." C. E. Brooke's picture of the indignant Mrs. Bennet rushing into her husband's room with "Oh, Mr. Bennet, you are wanted immediately; we are all in an uproar. You must come and make Lizzie marry Mr. Collins" gives the humour of this domestic situation to perfection. For the Bennet estate is entailed, a standing grievance and puzzle to poor Mrs. Bennet, and the fatuous Mr. Collins, whom the saucy Elizabeth has refused, is the heir.

Mrs. Bennet is consistent in her foolishness to the end, when she quite loses her head over this naughty Lizzie's engagement to the great Darcy. "Ten thousand a year and a park! Oh Lor, what will become of me? I shall go distracted. But my dearest love, tell me what dish Mr. Darcy is particularly fond of, that I may have it to-morrow."

Among the selfish characters whom Miss Austen has drawn with such unsparing but delicate touches, perhaps John Dashwood is done best. Like Mrs. Norris in 'Mansfield Park', he tries to veil his self-seeking by a benevolence of intention which costs him nothing. His kindly feeling towards his sisters even goes the length of a warm desire that they should marry large incomes. When he thinks that Colonel Brandon is likely to make an offer of marriage to his sister Elinor, he is overjoyed that she will now live in comfort at no cost to him. "Two thousand a year! Elinor, I wish, with all my heart, it were twice as much for your sake." Miss Austen's villains, such as Willoughby or Mr. Elliot, are not at all so convincing as her Dashwoods and Eltons who are more contemptible than wicked. We dislike them even more than the villains, because they are allowed to pass in society as respectable, being too discreet to make an open display of their meanness.

One is tempted to quote many of the gem-like lines and sentences that meet one continually in her pages,—her sketches that have the artlessness of the finest art: for instance, this colourless picture—"Lady Middleton had nothing to say one day that she had not said the day before. Her insipidity was invariable, for even her spirits were always the same;"—or Willoughby's unkind comment on Colonel Brandon: "He is just the kind of man whom everybody speaks well of and nobody cares about, whom all are delighted to see and nobody remembers to talk to." The sensible Elinor's remonstrance—"I never see him without taking pains to converse with him"—does not help to take the edge off Willoughby's sarcasms. And there are tenderer touches. Anne Elliot's love-musings as she walks alone in the streets of Bath "were almost enough to spread purification and perfume all the way." "Fanny's manner was incurably gentle; she was not aware how much it concealed the sternness of the purpose." Some one is spoken of as "wearied with the toils of civility," which makes us think of Calcutta evening parties, and tired facial muscles that *will* not smile.

Those who want deep tragedy, or high comedy, or wrestlings with the problems that beset our social, religious, or political life,

need not come to Jane Austen. Let them turn to the teeming bookstalls of the present day where they may satiate their appetite. But whoever can enjoy a country lane, or a quiet fireside, and a talk on every-day matters with well-bred men and women, or a cup of tea made from the steaming urn by Fanny—"Fanny always makes the tea, you know," Lady Bertram tells us—or "an egg boiled soft at Mr. Woodhouse's table whose cook Serle knows the secret of boiling an egg"—who cares for these will find here a source of tranquillising pleasure that can be drawn upon again and again without being exhausted, a pleasure by no means too tame to be stimulating and for which the appetite does come with eating.

M. M. URQUHART.

NOTES OF THE MONTH.

THE fuller reports which came by mail of the Indian Budget debate amply justified our remarks made last month regarding the underlying spirit of Mr. Morley's speech. It was essentially the speech of a statesman,—even if it were a statesman labouring under the disadvantages of a necessarily imperfect acquaintance with the intricacies of the great continent for which he is responsible. Even the unfortunate reference to "our enemies" proved, when read in its full context, hardly to merit the resentful criticism which Reuter's bald report of it naturally aroused. The loyalty of the great majority of Indian patriots cannot obscure the fact of the existence of a noisy minority, regarding whom the very least that can be said is that, if they resent as unjust Mr. Morley's reluctant description of them as politically the enemies of England, they have only themselves to thank for his misconception. Mr. Morley was drawing distinctions between the different classes of persons whom his words would reach, and there is no reason for imagining that he intended to brand as hostile the whole party of progress. His forecasts of reform, on the other hand, do not gain much in definiteness from the fuller reports, and we must wait for further revelations.

No one can fail to be sorry for the students who have received from the Government of Madras so sharp a lesson in the perils of defying authority. Nevertheless, it seems to us plainly a case in which something that will be recognised as severity towards the offenders is true kindness to the student population as a whole. There is, of course, abundant room for divergence of opinion as to the precise amount of

severity that was required; yet with the example before our eyes of the educational mischief wrought in the North of India by the absorption of students and schoolboys in active politics we cannot escape the conviction that Government was in duty bound to make its intention to uphold educational discipline quite unmistakable, and that to risk an error on the side of severity was—no matter how disagreeable—more in the public interest than to risk an error in the opposite direction. Probably the example made in Rajahmundry will render it possible for order to be preserved henceforth throughout all the Government and aided Colleges of the Presidency by the ordinary measures of College discipline without appeal to the higher powers. If so, the misguided sufferers may have the consolation of reflecting that the infliction they have brought on themselves is for the interests of education at large, although the onlooker may be permitted to regret that the punishment could not have been made to fall on those more guilty persons who led the students astray.

As we have stated them, the reasons necessitating some degree of real severity are quite independent of the wisdom or unwisdom of the policy pursued by the College authorities previous to the crisis of insubordination. Students have to be made to recognise that, whether they have just grounds of complaint or not, insubordination is not a method of protest which can possibly do them any good. But while we are thus in general agreement with the Government view of the necessities of the case, we think that Government has rather missed an opportunity of explicitly taking up a position which would have appealed to all right-thinking students. That position is that a system of public education, organised in the public interest and financed out of the public funds, must at all costs be preserved from being defeated in its ends by the development of a spirit of insubordination. In mere loyalty to the tax-payer, Government was bound to take stringent measures. We must, in courtesy, assume this to be the real meaning of the Principal's words—reported and implicity endorsed in the Government Order—about disorderly demonstrations being "obviously intolerable in students of a College maintained or supported by Government," and about "the gross impropriety of Government stipendiaries taking part in questionable agitation or demonstration." But the difference of a word is often important, and if 'the public' had been substituted for 'Government', our rulers would have made it plainer that the identity of the tax-payer's and the Government's interests was with them no conventional fiction but a constantly felt motive of conduct.

It is a relief to turn from the events of the hour in India, which cannot be very pleasing to any one concerned, and to bend one's wistful gaze upon what has surely the promise of the future in it—the Peace Conference. True, the cynically-minded can have little difficulty in finding reasons for sneering at the proceedings at The Hague as a solemn farce. The report that one State had sent as a delegate a gentleman of Anarchist opinions is, if true, only a particularly piquant instance of the grim humour of the spectacle of this Peace Conference of Powers armed to the teeth. Anarchists believe in, and long for, an era of peace so incredibly perfect that every man shall be able harmoniously to get his own way. They long for this,—and work for it by the manufacture and use of bombs! The Great Powers are less imaginative in their ideals of peace, but they, too, consider a good supply of explosives an important means to the end. Nevertheless, in spite of all appearances to the contrary, we cannot but believe that in these pitifully un-momentous Peace Conferences of the Powers we are really beholding steps in the evolution of civilisation. The Kingdom of God cometh not with observation, and yet it is all the time coming *because* it is the Kingdom of God. So is it with the era of the disappearance of war, that is, of wars between individual States. Its coming is and must be on the way, just because it is so clearly that which ought to be. Duelling was a survival of barbarism which had to go, just because it was so purposelessly wicked and so inanely absurd. Yet it is not so very long since its disappearance seemed a dream of unattainable perfection. So must it prove with war. We are not prepared to say that, under the conditions which obtain at present, it cannot possibly be right to engage in war, just as we are not prepared to say that it was always wrong for any man to fight a duel. Nevertheless, war is, in itself, an insane and indefensible method of undoing the entanglements of rival ambitions, and disappear it must.

The mode of this disappearance seems yet an inscrutable secret. Historical analogy with the disappearance of internal strife might suggest that wars between States can only come to an end through the rise of some irresistible central authority, but there are grave difficulties in the way of such an idea. Each type of organism seems to have more or less strictly defined limits of size beyond which it cannot grow, and social organisms are probably no exception to this rule. No form of political union that we know as yet seems to give promise of capacity to include the whole world. We have recently come across a confident prediction that war will ultimately give place to international boycott. The writer claimed for this idea no less august an authority than that of Christ. In his advice to his disciples as to how things

should be conducted in the future Christian community, Jesus recommended that in any case of grievance a Christian should first make personal and private representations to his offending comrade; if these failed, he should secure the informal intervention of a few friends; if still unsuccessful, he should then formally lay the case before the judgment of the Christian community; if this last resort were fruitless, he should—not resort to violence, but—treat the offender as the Jews treated 'the Gentile and the publican.' Interpreted into terms of international relations it may be thought that the procedure becomes the following: first, direct diplomacy; second, informal mediation; third, appeal to The Hague Tribunal; fourth, international boycott: war enters the programme not at all. It is a little surprising to find the boycott—that child of dubious Irish parentage and of interested Indian adoption—prophesied as the pet protégé of religion, but still stranger conversions have been known. However, we have two criticisms to offer upon this prophecy. In the first place, the international boycott contemplated is the stoppage, by all countries of the world, of their entire trade with the recalcitrant offending State. This can only become practicable, if a stage of economic development can be reached when no single country's exports will be an indispensable necessary to any other country, nor her markets an indispensable outlet. In the second place, boycotting in the manner described may become some day a practicable solution, or it may not, but in any case, it is hardly legitimate to claim for it the authority of Christ. He commanded that an offending member of the Christian community, if he should prove finally recalcitrant, be treated as the Jews treated 'the Gentile and the publican.' But the Jew did not refuse to trade with the Gentile or to have business relations with the publican. He only declined to deal with such persons on a footing of close intercourse and intimate trust. Any direct adaptation of Christ's words to international relations would, therefore, point not to trade boycott but to simple rupture of diplomatic relations between the world as a whole and any State which would not bow to its united judgment. The day may come when a force of international opinion may exist, so strong as to make such a rupture of diplomatic relations a practically irresistible form of pressure, but it certainly has not dawned yet. Even within the Church itself the procedure recommended by Christ is, in its true inwardness, still a counsel of perfection.

To judge by the diversity of conception among Christians, one would think that the ideal of a Christianised India must be as baffling to the imagination as the ideal of a civilisation in which war shall have been superseded. Yet it ought not to be so. We have no real analogy

to guide us in forecasting the latter, but the transformation of an alien civilisation by the Christian Gospel has been witnessed before now. Study of the victory won by Christianity over Hellenic culture and Roman State-craft shows that, if Christianity was pre-eminently the transformer, she was also to an important extent transformed. She lost some of her early enthusiasm, and of the simple-mindedness of her filial religious consciousness ; but she gained a deeper understanding of her own message to that age, and her gain was greater than her loss. Modern Christians are apt to forget that the enduring victory of their faith has been won and maintained through transformations. It has remained the same faith,—the same fundamental attitude to God ; but the sameness of the faith has been made possible only through modifications in belief,—modifications partly of form but still more largely of emphasis. Beliefs which, under the social and intellectual conditions of one age or civilisation, tend to evoke a particular phase of feeling and a particular attitude of the soul, provoke a very different feeling and attitude under the conditions of a different age or civilisation. No missionary who has tried to present, unchanged and unadapted, certain Christian beliefs to the people of India can have failed to be impressed with the difference in the response they provoke here and in his own land. The inference is obvious that, if one and the same religious faith is to be handed down from century to century and passed on from land to land, this can only be through modifications in the beliefs which nurture it.

THESE remarks have been suggested by perusal of an article which the Bishop of Madras has contributed to the *Nineteenth Century* on the old question whether Missions in India are a failure. His answer is that, as a missionary method, higher education has proved a failure and that this fact ought to be recognised. Missionary bodies should devote their strength to the evangelisation of the out-caste and low-caste population. It is there that Christianity has already begun to win its triumph, and out of those elements of the population which Hinduism has despised a new Christian India is to be built up. We grant without hesitation that the Bishop must be pronounced to be in the right, *if his presuppositions are conceded.* If Christianity is to be conceived, in the High Anglican manner, as a system of doctrine, Church government and sacraments, handed down without real alteration from age to age, then it is hopeless to attempt to engraft this system upon India except amongst those classes which are least penetrated with the ethos of Hindu culture. But this is a counsel of despair. It means that we are not to transform the old Hindu civilisation and culture, but to choke it to death by rearing a new plant upon its soil. It means that

the contribution which Hindu culture and civilisation might make to the deepening and broadening of Christianity is to be lost. A truer conception of what would constitute a real Christian conquest of India would, we think, go far to reverse the Bishop's estimate of methods. The discouraging feature in missionary results so far is that the product has been so largely a Christianity of Indians without becoming an Indian Christianity. So long as Indian Christian churches remain pale replicas of churches in the West, the conquest of India by Christianity can hardly be said to have begun. The explanation of the present state of things lies partly in a defective conception of their task by many missionaries and partly in the circumstance that the Christian Church in India has, so far, been mainly recruited from the lower classes. These do not bring with them sufficient culture, and sufficient independent force of thought, to re-act upon the teaching given them and transform it into a new thing—the old faith in an Indian light. If this goal is to be attained, the higher classes *must* be reached and at present we can see no better method than advanced missionary education. Its slowness of visible result tries faith and patience, but no one who is absorbed in it can fail to be conscious that there is real achievement; even for those who watch it from outside there offer themselves signs and symptoms of the coming transformation. Out of many such symptoms we will only mention two. One is that present unrest which the Bishop cites as a token of failure. Another is—'Thillai Govindan.'

In saying this we do not intend, of course, to offer any opinions regarding the attitude towards Christianity of Thillai Govindan's anonymous literary progenitor. The interesting personality who has been disburdening his mind in our pages for some time past is a creature of fancy, and his creator is always at liberty to put into his mouth opinions differing from those which he himself entertains. But whether Thillai Govindan represents his creator or misrepresents him, he does represent, especially in his 'Autobiography,' much current feeling, and therefore, to onlookers who have no personal experience of what educational missionary work means, he affords an indication of the nature of the change in process.

At present the most obvious feature of the transformation is its unrestfulness. The repose of the East has been broken, and it is the ideas of Christendom that have broken it,—ideas which are always tinged with Christianity, even when they are not properly Christian. It is a great thing that students should employ, and believe to be contained in their own religion, ideas which were certainly not obvious

there fifty years ago, but which were as certainly then obvious in Christianity. It means that fragments of Christian conception, broken glimpses, have entered which will make true restfulness impossible until they find their complements in a truly Christian type of faith. That consummation is not often reached at present, just because the pilgrimage of thought to which the unrest drives is so real, and the journey is a long one. Most of the pilgrims weary of the road, and find a makeshift repose, as Thillai Govindan finally did, in a disillusioned reflectiveness which is sufficiently like the faith of their fathers to be called by the same name. But this is only the beginning of things.

In his 'Miscellany,' Thillai Govindan is very vigorously *redivivus*. He can dare to utter things which Hindus would not tolerate from an outsider. And it is simple history to say that, if Christendom had not jostled—to put it mildly—the East, there would have been no Thillai Govindan and no 'Miscellany.' We desire to refer especially to the 'lecture' on religious reform, the concluding part of which appears in our present issue. It is not so much the frank admissions about idolatry and the summons to an aggressive preaching crusade that we count noteworthy, although these are suggestive enough. It is the attitude to the conceptions of *karma* and re-incarnation. This is noteworthy not because it is exceptional but because it is typical. Those missionaries who long not merely for Christianity in India but for an Indian Christianity will have to consider, we think, whether or not there is room in Christianity for these ideas in some modified form. The ordinary Christian eschatology seems to repel the average Indian mind. It awakens in response an attitude and feeling different from what it calls forth in the West, and, therefore, it may be a mode of belief which in India hinders, instead of fostering, that attitude of faith and feeling which is essential Christianity. We are the more disposed to entertain this possibility, because the orthodox Christian eschatology appears to go, in rigidity and definiteness, considerably beyond real New Testament teaching on the subject. The teaching of Christ seems to us—if it is permissible for an editor to voice his personal idiosyncrasies of belief—to contain elements which are not easily reconcilable with the "one-life theory" in the simple form of it which Thillai Govindan passes by with a shrug of the shoulders. Now, if there is even the faintest possibility that Western Christianity has wedded itself to an unnecessarily hard and fast eschatology, it is supremely important to consider the question. For Hindus, Thillai Govindan declares, the truth of the conceptions of re-incarnation and *karma* "is not merely a matter of intellectual conviction, but an

instinctive feeling felt to the marrow of their bones. Our speech, ideas and thoughts are simply saturated with it." Our own observation entirely seconds this judgment. But if it be so, and if New Testament eschatological teaching is admittedly drawn in broad, vague outlines, surely the missionary who desires not to mar the force of his message by emphasizing non-essentials will listen in this matter very especially for the suggestions of Indian thought as it reacts upon Christian teaching.

WITH Thillai Govindan, as with very many others, this reaction has reached the point of protesting that all elements of fatalism must be eliminated from the conception of *karma*. That is a great advance, but we think that, before the conception can become Christian, or even intellectually plausible, its individualism must go likewise. The strong point of the conception is its emphasis upon ethical causality. Its weakness is its altogether artificial limitation of the causal efficacy of deeds to the doer's own destiny. Translated into Hindu terms, the Christian conception is that the universe *as a whole, as a unity*,—including therein the incarnated Son of God—consumes with absolute strictness its own *karma*; that the apportionment of this consumption between various individuals, however, is not, and by the very ethical law of causation itself *cannot be*, according to individual merit; and that this inequality is equitable and just because every man should rejoice, for the sake of the common good, to get as heavy a share as possible in consuming the *karma* of the universe so as to contribute to the glorious final consummation; and that He who was highest among men, the Incarnate Son of God, was privileged in unique fashion to consume a *karma* not His own. That is a conception which, historically, has had tremendous power; it is also, we believe, the only conception which has any claim to be ethically scientific as giving due recognition to the solidarity of the race. Indian thought must make up its mind to part with the individualism of *karma* as well as with its fatalism. On the other hand, Christian thought must learn to turn the conception to Christian use.

Is it not possible that, with regard to the conception of re-incarnation also, Christian missionaries might admit some liberty of speculation? To ourselves it seems vital to the essential attitude of the Christian faith that we should conserve the idea of a final consummation, and also the conviction that final impenitence must spell irreversible doom. But we are not justified by New Testament teaching in limiting the period of probation and discipline to a single life by anything stronger than a 'perhaps.' In fact, in Christ's own teaching there are

elements which indirectly suggest an opposite possibility. He teaches a gradation of penalty beyond the grave; he speaks of 'many stripes' and 'few stripes,' of no escape till the uttermost farthing is paid (which appears to imply a limited penalty which *can* be paid). What room is there in a final reprobation for such distinctions? They belong naturally to a continuance in other realms of the process of disciplinary treatment known in this life, a continuance distinct from and preparatory to the final division of redeemed and reprobate. Might we not, then, consider whether a speculative, undogmatic Christian adaptation of the idea of re-incarnation is not permissible? Re-incarnation in the world known to us is, perhaps, not reconcilable with the Christian view of the work of Christ and of the solidarity of the race; but there might be re-incarnations into other realms of being.

LITERARY NOTICES AND NOTES.

Charles Lamb's Essays and Letters. Selected and edited by A. Guthkelch. London: George Bell and Sons: 1906.

Stories of King Arthur, selected by R. S. Bate. London: George Bell and Sons: 1907.

THESE are two volumes of a new series of "English Texts for Secondary Schools," published by Messrs. George Bell and Sons and edited by Mr. A. Guthkelch. They are clearly printed and attractive in appearance. The selections from Lamb contain a sketch-plan of Lamb's London and a few notes explaining allusions and giving the sources of the numerous quotations in which Lamb's writings abound. The selections contain all the best known Essays and a number of interesting letters. *The Stories of King Arthur* are selections from Malory and Tennyson with a short introduction. Both books contain a useful bibliographical note which is apparently to be a feature of this series.

Die Ahnen, Part I., Ingo. By Gustav Freytag; arranged and edited by Otto Siepmann. London: Macmillan & Co.: 1906. Price 3*s.* 6*d.*

Word and Phrase-Book for Die Ahnen: Ingo. By the General Editor of the Series. London: Macmillan & Co.: 1906. Price 6*d.*

MR. SIEPMANN has added to his Advanced German Series the first part of Freytag's great cycle of novels, Die Ahnen, *i.e.*, The Ancestors, in which the great German novelist depicted German life at different periods of history. Ingo, the hero of the first of these novels, is a German of the fourth century, A. D., the period immediately preceding the

great irruption of the Teutonic war-hosts into the Roman Empire. The Introduction deals partly with the historical back-ground of the story, giving an interesting and useful account of the different Germanic tribes and of their conflict with the Romans. It also contains a sketch of the life and work of Freytag. In addition to the Notes there are four Appendices containing words and phrases for *viva voce* drill, sentences on syntax and idioms for *viva voce* practice, passages for translation into German taken from parts of *Ingo* not included in this edition, and an account of "sound-shifting" with illustrations of Grimm's and Verner's Laws.

The Word and Phrase-book is intended for home use and contains in parallel columns English and German words and phrases taken from the text.

A History of the English Church from the Accession of George I. to the end of the Eighteenth Century (1714—1800). By the late Rev. Canon John H. Overton, D.D., and the Rev. Frederic Relton, A.K.C., London: Macmillan & Co.: 1906.

THIS is the seventh volume of the History of the English Church which has been appearing during the past seven or eight years under the general editorship of the late Dean Stephens and Dr. W. Hunt. The preparation of this volume had been entrusted to Canon Overton, a great authority on the ecclesiastical history of England during the eighteenth century, but as merely the rough draft of it had been written before his death, it has been completed and thrown into its present form by Mr. Relton.

The Eighteenth Century is popularly regarded as one in which religious life in England was at a very low ebb, and to a very considerable extent a perusal of this volume shows that the popular opinion is not far from the truth. A period of reaction had set in after the religious excitement of the Seventeenth Century. Men's ideals were low and their lives gross, and the Church did little to raise men higher. Excellent moral sentiments were expressed in the pulpits, but it is an instructive fact that the period at which religious earnestness and the preaching of the doctrines of grace was deprecated, and the mere inculcating of moral duties was regarded as the ideal sermon, was the period at which the practice of these moral duties was markedly neglected. The authors of this book, however, rightly protest against a too one-sided view of the condition of religious life during the period with which they deal, and refer to not a few facts which show that it is quite possible to hold too exaggerated views as regards the absence of spiritual life. It must not be forgotten also that perhaps the deadest period was the time which produced such important apologetic works

as Butler's *Analogy*, and although certainly during that period the emotional side of religion was neglected while the intellectual was cherished, still it was the work of such men as Butler that checked the attacks of scepticism and made possible the later revival.

The method of treatment adopted is mainly biographical. This makes the history somewhat fragmentary but as, with the exception of the evangelical revival, there were no really important religious movements during the century, this method is not so open to objection as it would be in other periods. It is unfortunate, too, that the scope of the work has made it impossible for the authors to deal with religious movements outside the Church of England. Thus the Wesleyan movement is dealt with only in its beginnings and in its influence on the Church of England. The book would be more useful if it had been possible for its authors to trace the development of that great religious movement, but, as we have said, it lay outside their purview.

The authors, of course, look at everything from a somewhat High Church point of view, but they are able to sympathise with and appreciate everything that tends to extend the Kingdom of Christ, and there is a resolute attempt to be fair to those outside the "Church." There is one phrase to which we take exception. Once or twice the authors refer to what they call "the ancient Episcopal Church of Scotland." "Ancient," of course, is one of those words of which the meaning is very indefinite, but used in this connexion it seems to imply that the present Episcopal Church of Scotland is older than the Presbyterian Church of Scotland and is descended directly from the old Roman Catholic Church of Scotland. That, as every student of Church History knows, is not the case, and it is unfortunate that an expression should be used which seems to suggest it.

An additional eighth volume is promised which is to deal with the English Church in the Nineteenth Century.

Indian Echoes. By John Renton Denning (J. A. N). London: Blackie & Co.: 1905.

READERS of the *Madras Mail* are familiar with the initials, J. A. N., which have often appeared in it as the signature to lines showing more thought and feeling, and more of a turn for versification than is commonly possessed by the contributors to the poets' corner of daily papers. It now appears that these initials are the pen-name of Mr. Renton Denning, and he has now put together into a little book a number of the poems that he has contributed to various Anglo-Indian papers. Mr. Denning is not a great poet but he has a note of his own, and, as we have indicated, he possesses real poetic feeling, facility of expression, and an ear for rhythm that makes his verses pleasant to

read. The subjects of his poems are mainly Indian, and many of them have that touch of sadness which is characteristic of the work of Anglo-Indian singers. His outlook and attitude are to a great extent those of Rudyard Kipling, and especially when he deals with the Empire and kindred subjects there is much in *Indian Echoes* that is reminiscent of the Anglo-Indian Laureate. Still, Mr. Denning is no mere imitator, and when he escapes from Kipling's influence he shows that he possesses a deeper appreciation of nature and a wider sympathy with man than is commonly found in his master's work.

LITERARY NOTES.

A BOOK of much value to those interested in the Sûdân has just been written by Dr. E. A. Wallis Budge of the British Museum. Dr. Budge, who is at the head of the Egyptian Department in the Museum, has had at his command the immense resources of that Institution. The book is lavishly illustrated with drawings and photographs, and must of necessity supersede all works on the same subject.

THE fifth volume of "The *Times*' History of the War in South Africa" has now been issued. The first three volumes were from the pen of Mr. L. S. Amery, the fourth was chiefly written by Mr. Basil Williams, while the present volume is by Mr. Erskine Childers, who has already written more than one volume on military subjects.

THE growth of the Bodleian Library is evidenced by the report for 1906 which has recently been issued. The number of printed and MS. items added during the year is 77,637.

IT is announced that the Pope has issued a decree ordering the revision of the text of the Vulgate. The revision which, presumably, will be thorough will be of great importance. The Vulgate has held a place of high literary value for fifteen centuries. Though the name has been applied to various versions, it has for many centuries been confined to the version made by St. Jerome, about the beginning of the fifth century. The Council of Trent declared the Vulgate to be the authentic revision of the Catholic Church. The edition in use to-day is what is known as the Clementine edition of 1598.

LAST month we called attention to the appearance of the first volume of a new Catalogue of the Coins in the Indian Museum, Calcutta. Already a second volume has been issued, devoted to the Muhammadan coins, and written by Mr. H. Nelson-Wright. The

volume, like the former, will be of value to all who desire to study Indian history from first-hand sources.

INDIA is being kept in the foreground in the matter of Anthropology. Only recently an important work on the Todas was contributed by Mr. Rivers, and now Mr. W. Crooke has given us another work on the "Natives of Northern India." The latter is, however, a more popular sketch, as befitting the series to which it belongs, *viz.*, "Native Races of the British Empire."

A NEW one-volume Dictionary of the Bible is to be published by Mr. Murray under the editorship of the Rev. William C. Piercy. Probably there is room for a single-volume dictionary, but it cannot possibly supersede either of the two dictionaries already published.

THE purpose of Trajan's column has always been a perplexity to students, though it has generally been believed to mark the height of a hill which had been removed to level the Forum. It has been reserved to the Commendatore Boni to discover evidence of the real object of the column. In a lecture delivered in the rooms of the Royal Society, the Commendatore contended that the column was erected as a mausoleum over the ashes of Trajan and Plotina, the parents of Hadrian.

SCIENCE NOTES.

THE death of Sir Dietrich Brandis removes one whose services to India it would be difficult to over-estimate. He was brought out to India by Lord Dalhousie to take charge of the teak forests of Burma. He set to work to preserve and develop them, and as the result of his efforts, they are now the chief source of teak for the world. He was then summoned to Simla to advise as to the management of the forests of the other provinces of India, and in 1864 was appointed the first Inspector-General of Forests to the Government of India. He got a Forest Law passed, and organised the Forest Department. That department has now under its management an area of 239,000 square miles. As Professor Schlich says in *Nature*, the results of its work are most gratifying. "The supply of timber, firewood, grass, and other produce for the teeming millions of India has been placed on a satisfactory footing, while the net revenue for the forests has risen from £40,000 in 1864 to £660,000 in 1904, although produce valued at a similar sum is given free to the people of the country." In 1883 Sir Dietrich Brandis retired, but continued to devote his energies to the cause of Indian Forestry. The last years of his life he spent in writ-

ing his great work, *Indian Forest Trees*, which was published a few months ago.

In an interesting article in the *Indian Forester*, Mr. G. K. Betham argues that much could be done by the Forest Department to check the silting up of the harbour at Karachi. The source of the enormous deposits of sand is traced partly to the sediment brought down by the Indus and partly to the drift from the littoral of Mirpur Sakro lying to the south-east of Karachi. The sediment from the Indus could be materially reduced if the banks and certain deposits in the upper waters were protected by planting such grasses as *Typha elephantina*, *Eragrostis cynosuroides*, and *Eleusine aegyptiaca*. The sand drift from Mirpur Sakro Mr. Betham considers might be checked, in spite of the want of water, by means of plantations of casuarina, tamarisk and agave.

It seems likely that in future incandescent lamps will have a metal wire in them as they had at first. When they were invented, they had a thin platinum wire which the current rendered incandescent, but for many years a carbon filament has been used instead. It has now been found possible to make wires of sufficiently high resistance of tungsten, tantalum, and some other metals. The first to be brought on the market was the osmium lamp, invented by Dr. Welsbach. It has been found difficult, however, to make it of sufficiently high resistance for general use. The tantalum lamp, introduced by Messrs. Siemens, has proved much more successful and is already in great demand. It is made for 100 to 150 volts, and is much more efficient than the carbon lamp. Its chief drawback is that it cannot stand an alternating current. When it has been used on an alternating circuit, the metal is described as looking as if it had been melted into short cylinders with round ends, and these cylinders had stuck together end to end without their centres being in a line.

A still better material for incandescent electric lamps is tungsten. Tungsten lamps were introduced almost simultaneously by Kuzel, Just and Hannaman, and Welsbach. They are remarkable for their very high efficiency. While the tantalum lamps require from 2 to 2·5 watts per candle-power, tungsten lamps require only 1 to 1·2 watts. As Mr. Swinburne says, in a lecture on the subject delivered at the Royal Institution, "to make a wire with a resistance of 500 ohms small enough to give twenty candles with twenty watts is a triumph of inventive skill." At this rate electric lighting would be almost as cheap as gas. So far, the makers have only been able to produce lamps suitable

for low voltages, but if they cannot adapt the lamp to high voltages, electrical engineers will probably revert to low voltage circuits.

In an article on "The Pursuit of Chemistry in Ancient India" in the *Modern Review*, Dr. P. C. Ray shows, by reference to ancient Sanskrit writings, that a considerable knowledge of chemistry has been prevalent in this country for a very long time. This is particularly the case as regards metallurgical processes and the preparation of medicaments. The existence of an enormous wrought-iron pillar at Kutub, near Delhi, which dates back to about 400 A.D., and is larger than any forged in Europe until quite recently, is a striking illustration of the high state of development of the arts in ancient India. Dr. Ray attributes their decay to the introduction of the caste system under the later religious teachers

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From an investigation of the selective absorption of Röntgen rays by Mr. G. W. C. Kaye, it would appear that a metal is specially transparent to the Röntgen radiation from an antikathode of that metal, and that this abnormal transparency is shared in less degree by metals of atomic weight differing little from that of the antikathode. The effect seems to indicate that the Röntgen rays emerging from the interior of the antikathode to the surface undergo selective absorption, leaving the remainder specially penetrative to further layers of the same substance.

When grass is grown over the roots of freshly planted apple trees it is found that the effect on them is all but fatal. This remarkable action has been studied for several years at Woburn Experimental Fruit Farm. Experiment has shown that it could not be attributed to the abstraction of food or moisture from the soil by the grass, nor to the influence of the grass on the temperature of the soil or on the gaseous contents of the soil. Mr. Pickering now reports that a good deal of evidence is now being obtained which supports the theory that the action is that of a poison produced through the agency of bacteria. Trees grown in earth in pots are affected by grass in just the same way as they generally are in the field, the grass reducing the growth and vigour of the tree by at least a half, but if the trees are grown in sand instead of earth (suitable nourishment being supplied), the grass has very little effect on them.

Further experiments on the action of bacteria on roots are being carried out this year at Woburn. Twenty-six similar trees were planted in pots in February under various conditions. Seventeen of them

were in soil or sand which had not been heated, and nine of them in soil which had been sterilised, or partially sterilised, by heating to about 200° C. and to 82° C., respectively, the water lost in the process being made good. Of the seventeen in unsterilised material, Mr. Pickering states that all started into growth uniformly at the same time, whereas of the nine in sterilised soil two started about two days later, six did not start until at least fourteen days later, and one had not started by the end of May. That bacteria are connected with root action has been established in certain cases, but in these the connection consists of the bacteria being the means of augmenting the food supply of the plant. The present case, as Mr. Pickering remarks, is altogether different, for "it appears as if the mere functioning of the roots was dependent on bacterial action." That two of the trees were not affected to any appreciable extent by the sterilising of the soil is not surprising, as Mr. Pickering says that there were many opportunities for the re-inoculation of the soil.

THE crater-pits in the Lower Chindwin district of Burma are explained by Mr. R. D. Oldham as due to explosion. They show no sign of heat or of normal eruptions of ash, although they occur in a region of volcanic action, and are often occupied by lakes. When this is the case, Mr. Oldham considers that they have been excavated by explosive action to a lower level than that of the permanent saturation of the country. In accepting Mr. Oldham's explanation, Professor Cole says that he is reminded of the hydrothermal theory of the South African diamond pipes, and of the trifling amount of contact alteration on their margins.

THE second volume of Colonel Bingham's work on the butterflies of India has been published. It includes the Papilionidæ and Pieridæ, and five out of the seven sub-families into which Colonel Bingham divides the Lycaenidæ. Mr. Kirby draws attention to the remarkable observation of Colonel H. J. W. Barrow's, recorded in the book, who observed a Lycaenide (*Allotinus horsfieldi*) "milking" an aphis in the same manner as if the butterfly had been an ant.

RECENT PERIODICAL LITERATURE.

Two articles in the June number of the *Contemporary Review* deal with the relations between Germany and England. The first is by Dr. Dernburg, who was Vice-President of the large committee that issued the invitations in connection with the recent visit of English journalists to Germany, and is a plea for the cultivation of friendship between the two peoples. Dr. Dernburg recalls the deep impression made on the German journalists during their visit to England, especially the impression of the unbroken con-

tinuity of her national development which is conspicuous alike in her monuments, her modes of life, and her institutions. England, he says, has been able without disturbance from external powers, to build up her institutions, to cultivate her literature, and to spread her commerce and industries. In this way she has built up a wonderful and valuable possession. It is her most obvious duty to guard this possession, and it is not surprising, says Dr. Dernburg, that she should keep a sharp look-out upon any who might be able to disturb it. But Germany of all countries should have nothing to say against such an attitude. Germany also bears the traces of her history plainly marked on her countenance. But, instead of the uniform and steady upward trend visible in English history, Germany has been subjected to endless vicissitudes of fortune. A people like the German looking back on such a history will, in considering current politics, take a different standpoint from a people like the English with a different history behind it. Mistrust of others is likely to be more easily awakened in the German than in the English people. Yet, the desire or will to attack, says Dr. Dernburg, are far removed from the German people. And to England in particular, he says, Germany owes too much to make her desirous of attacking. As an industrial competitor she must sometimes find that England blocks her path, but, on the other hand, the commercial relations of the two countries are carried on with great advantage to both. Nothing could be more unworthy of the two nations, therefore, than to allow themselves to be made the sport of those persons who in both countries are ceaselessly endeavouring to drive them into open conflict.

The other article on the relations of Germany and England proceeds on very similar lines. The writer, who signs himself 'Sigma', says the question of the relations of the two countries is not primarily a question of politics, but is rather a question of psychology. The politics of the two countries, he says, remain constant, so that there is nothing in the aims and intentions of either that is not known to the other, or at least easily deducible by processes of reasoning. It is inherently improbable that Germany should desire to attack England, and inherently improbable that England should desire to attack Germany. But it is just the nature of the case, says 'Sigma,' that each side, while profoundly convinced of its own innocence in the matter, does, nevertheless, believe the inherently improbable about the other. This, he is careful to point out, does not apply to the average German or to the average Englishman but only to those who make it their business to stir up controversy. If the controversialists had no power of exciting the people, their quarrels would be unworthy of serious attention, but unfortunately they do to a greater or less extent possess this power. The remedy, 'Sigma' says, is an appeal from words to facts.

Mr. A. R. Orage has an interesting article on 'Politics for Craftsmen'. There can be no doubt, he says, that the Arts and Crafts Movement has failed almost entirely in one at least of its original objects. The technical traditions of handicraft, which were on the point of disappearing when Morris came to their rescue, will be preserved in the series of text-books now in course of publication, and in this way one of the objects of the movement will be fulfilled. But the sociological object, which was at least as important in the eyes of the first apostles of the movement, has as yet made little progress. The movement was in a real sense a revolt against the hard mechanical, conventional life and its insensibility to beauty, a protest against that so-called industrial progress which produces shoddy wares, against the turning of men into machines, against artificial distinctions in art and against making the immediate market value or possibility of profit the chief test of artistic merit. Failure to attain this sociological object of the movement is partly due, says Mr. Orage, to the nature of the movement itself. For the craftsmen, after the death of Morris, were but too willing to resign the political propaganda, for which they had little time and for which they felt themselves unfitted. The political enthusiasm of the Arts and Crafts Movement was absorbed

by the Socialist Movement with which the pioneers of the Arts and Crafts Movement allied themselves. It was natural, Mr. Orage says, that these two Movements should have been closely allied; but the result has been that while the Trades Union Movement has gathered strength from the support it received from the leaders of the Arts and Crafts Movement, no reciprocal advantages have accrued to the latter movement. And it is now being recognised, he says, that so long as Trades Unionism is wedded to Collectivism there can be no real cooperation between the trades unionist and the craftsmen. For the essence of the crafts is individualism. Craftsmen have therefore been turning their eyes in the direction of the Gild System. If the objects of the Arts and Crafts Movement are to be fully realised, there must be a vigorous assertion of the political needs of the crafts and a rigorous insistence upon the political conditions that alone can make craftsmanship flourish.

Mr. G. G. Coulton writes on 'Priests and People before the Reformation.' It is difficult, he says, for the modern Englishman to realise, even remotely, the power of the mediæval clergyman in his parish. Theoretically it was almost unlimited, he says, and practically it was greater if possible, than that which Mr. McCarthy has revealed in his *Priests and People in Ireland*. Fines of various kinds were levied; tithes constituted a land tax, income-tax, and death duty far more onerous than any known to modern times; 'mortuaries' were claimed by the clergy on the estates of dead parishioners; 'oblations' or offerings at mass had to be made on certain feast days; the purchase of Indulgences was forced on the people, sometimes by the most shameless methods; and large sums of money were extorted from the dying by the priests who supervised the disposition of their parishioners' property.

Mr. Wybergh contributes the second instalment of his article on, 'Imperial Organisation and the Colour Question.' In the case of Tropical or Planters' Colonies, where manual labour is relegated to the coloured races, the racial problem resolves itself into effecting the transition into a black man's country as speedily and smoothly as possible and maintaining justice between individuals. This case, says Mr. Wybergh, has no wide or permanent Imperial significance. The most difficult aspect of the coloured question, he says, is that which presents itself when a considerable and rapidly-growing but yet not overwhelming white population, living in a country whose climate is suited for permanent white colonisation, and enjoying or aspiring to self-government, is confronted with a vigorous and more numerous coloured race. This is actually or potentially the case in Canada, Australia, and South Africa. Canada is hardly even likely to be affected by the colour problem, but the case is different in regard to Australia and South Africa. The first question that has to be settled in such a case is the question, whether an attempt shall be made to build up a white nation with a white working-class. If the basis of coloured labour is adopted, the choice has been made, Mr. Wybergh says, in favour of a coloured nation, and in that case, he says, self-government becomes an absurdity. If the making of a white nation is recognised as legitimate, open and straightforward measures should be taken for the attainment of the object in view. South Africa, Mr. Wybergh holds, should be partitioned between whites and blacks, for he is of opinion that the only hopeful solution of the colour question in such a country is the segregation of the two races. And from such parts of the country as are reserved for the whites, he would exclude the Asiatic races. He would make provision for British Indians, however, in Central Africa, some parts of which, he says, are sparsely populated, but healthy and fertile, and in every way suited to the colonisation of Asiatics. The fact that an Indian is a British subject does not, in Mr. Wyberg's opinion, give him the right to demand all the privileges of a British subject in any part of the Empire. The Empire, he says, is an organism composed of utterly different, but vitally related parts, rather than a chaotic pile of nationalities and individuals, and the conscious recognition of this may ultimately, he

thinks, lead to a solution of many of the most pressing problems.

Mr. J. Ellis Barker deals with the financial position of Russia. The political evolution of Europe, he says, depends less, perhaps, on the expansionist tendencies of Germany and the policy and ambitions of the Kaiser than upon the financial position of Russia. This, he says, is undoubtedly a difficult and a very serious one. Her annual national expenditure is about £200,000,000, and the largest items in this are the cost of her army and the interest on her national debt. Some think that Russia might improve her financial position by reducing the strength of her army, but Mr. Ellis Barker is of opinion that so long as other nations maintain their armies at their present strength, Russia cannot safely reduce the strength of hers. She cannot diminish her expenditure in paying the interest on her national debt without an open or disguised bankruptcy; and Mr. Ellis Barker shows that Russia's bankruptcy would be a terrible blow to France and at the same time destroy the balance of power in Europe, giving to Germany the rule of the Continent. The only way by which she has any hope of extricating herself from her financial difficulties lies through the development of her agriculture, the improvement of her communications, and the re-creation of neglected industries. But to map out a plan for the internal development of the country a clear head is required, and to carry it out a firm and steady hand is necessary.

Dr. Hastings Rashdall contributes a very able article on 'The Alleged Immanence of God'. It is somewhat unfortunate, he says, that a recent controversy should have turned the 'Immanence of God' into a sort of catchword of the New Theology. The idea of the divine immanence commends itself to many fairly orthodox and conservative theologians, while the opposite view is strongly held by thinkers who are not Christians at all, as well as by those who adopt every possible variety of attitude towards the questions at issue between the more liberal and the more conservative of Christian theologians. Dr. Rashdall in the present article, says he does not wish it to be understood that he is directly criticising Mr. R. J. Campbell, with many of whose views he feels himself much in sympathy: he invites his readers to consider the general question, whether we ought to speak of God as Immanent, and if the phrase is to be used at all, what meaning should be attached to it. And first he points out that the phrase 'divine immanence', has no fixed, accepted, and unambiguous meaning; and that many people use it without knowing what they mean by it. He then proceeds to consider whether we can properly speak of God as immanent (1) in the material universe; (2) in humanity, (3) in the historic Christ; and the conclusion he arrives at is that, while under restrictions we may speak of the 'divine immanence' in nature and in humanity, there are serious objections to the use of the phrase in the first case and strong reasons for avoiding the use of it in the second case. The most unexceptionable application of the phrase is to the Immanence of God in the historic Christ. We cannot here give even an outline of the argument on which Dr. Rashdall bases his conclusion; but we commend his article to all who are interested in the important subject with which it deals.

Mr. R. A. Scott-James in an article entitled 'The Democracy of Letters' calls attention to the change that has taken place in the world of letters since Matthew Arnold said that for the purpose of criticism the mass of current English literature was better disregarded. Now, when everyone reads and is written for, literature is a criterion of life, and therefore it is worth while for the student of books and human nature, to examine all types of modern literature, good and bad. The two enquiries must go together—what are the main forces in modern life; what are the main forces in modern literature? The most remarkable feature of the modern era, says Mr. Scott-James, is the progress of Science and invention, and the intrusion of the scientific and positive spirit into every field of modern thought.

Dr. Dillon deals with the relations between Russia and Japan, the relations between France and Japan, the political situation in Belgium and in Spain, Germany and the integrity of China, the political situation in

Russia, and the genesis of the Hague Conference. According to Dr. Dillon, whose account of the matter receives confirmation in Mr. Ellis Barker's article, the Hague Conference was not the outcome of a purely humanitarian idea, but a result of the financial straits in which Russia found herself towards the close of the last century.

Mr. Laurence Jerrold deals with the organisation of Labour in France; Mr. Thomas Hodgkins discusses, 'The Fishing Concessions to the United States in Canada and Newfoundland'. Mr. Chiozza Money replies to Mr. Jesse Quail's recent article on 'The Investment of the Masses'; and the usual notices of recent books conclude the number.

THE *Fortnightly Review* for June opens with an article on 'The Second Hague Conference,' discussing its relation to the former Conference, and the topics that must come up for consideration, and dealing at some length with the question of the immunity of private property at sea. 'Through the Austrian General Election' gives some idea of the party-organizations and lines of cleavage in the different States of the Empire, and brings into relief the complexity of nationalities and interests involved. 'The Imperial Conference' reviews the work lately accomplished by the assembled Premiers, and indicates the obtaining of wider and surer markets for their trade as the motive influencing the colonies in most of the questions at issue.

'The House of Lords as an Imperial Senate,' after pointing out that the Democratic demand for a reform of the powers and constitution of the Upper House synchronizes with an Imperialist demand for new and permanent machinery for the administration of the Empire, suggests that the time is ripe for meeting both demands at once by the reconstitution of the House of Lords as an Imperial Senate. The American Senate and the German *Bundesrath* or Federal Council are cited as favourable types, where the constituent states, and not the people, are represented in the second chamber, which is thereby enabled to combine a truly representative character with a decided and at the same time, 'intelligible' differentiation from the Representative Assembly. But the writer of the article (Mr. J. A. R. Marriott) seems to have overlooked entirely that the aspect of the House of Lords with which his 'democratic demand' is concerned, is its position as a second chamber, not for the Empire or federation of States as a whole, but within one of the constituent States—as it were in Prussia, or in the State of Missouri or Pennsylvania. To make the House at once the Senate of the Empire and the Senate of the United Kingdom would be to accentuate all the grievances and anomalies which lead to such cries as 'Home Rule all round'; but to keep the two bodies separate would mean the supersession of the existing House by two distinct institutions—(*a*) an Imperial Senate, (*b*) a second chamber for legislation, etc., in the United Kingdom. Of this Mr. Marriott seems unconscious.

In 'The Newest View of Christ,' the latest work of Prof. Pfleiderer is criticized by Mr. W. S. Lilly, from the standpoint of Catholic belief. Much of the criticism is just and pertinent; but in its apparent implication, the Catholic acceptance of tradition as the only refuge from the extravagances of a self-styled 'rationalism,' the article is disappointing.

'Tariff Reformers and the Budget' is an investigation of the principles underlying the British Fiscal System, of new sources of taxation, of certain Tariff Reform fallacies, and of a conjectural Tariff Reform Budget, culminating in the unanswerable dilemma that "just in proportion as the scientific tariff effects its purpose" *viz.*, that of raising prices in the interest of certain consumers, it deprives the Exchequer "of Customs revenue and impairs in other respects, the taxable capacity of the nation." In 'The Irish Battle of the Books' Professor Stanley Lane-Poole discusses the recent revival in Ireland of the study of Gaelic. Rejecting the idea that it is simply a plank in the Home Rule platform, he claims a high value for the study as an instrument of education—the elaborate accidence, beautiful phonetic system, exquisite flexibility, and copious vocabulary of the

language rendering it superior (educationally) to the easier modern languages, and a suitable substitute for Latin. Its power as a factor in fostering 'national sentiment' is the secret of its success, and should commend it to all who love the highest interests of the nations and of the Empire.

'Mr. Bernard Shaw as Critic' is a review of a reprint of that author's dramatic criticisms in the *Saturday Review* from 1894 to 1898. They are welcomed by Mr. Hankin as a more serious treatment of the theatre and the drama than is common among present-day critics—Mr. Shaw is a preacher and a propagandist. Some of his criticisms on Ibsen are here cited, as valuable in themselves, and also significant of Mr. Shaw's views and aims in regard to dramatic art. But the greatness of Ibsen and the greatness (in spite of all his foibles, his egoism, his posing) of Mr. Shaw, are yet to be appreciated by the English. 'Concerning Garden Books' is an attempt to trace the affinities in older literature of the many books in recent years that have a garden as their setting—the thread on which to string the multi-coloured beads of acutely self-conscious personalities—rather than their real theme and practical interest. Cato's *De Re Rustica*, and the works of the Diarists of the past are suggested as remoter kinsmen, with 'Cranford' as the more immediate progenitor of this modern vogue.

'Thomas Pitt and his Family' should be of some interest to readers in Madras. The grand father of the illustrious Chatham was once President of Fort St. George, and owed his eminence and his wealth to his success as an administrator under the great Company. His striking personality, and the independence and originality of his sons, prepare one for the great force displayed by his grandson. 'Colonial Influence in England,' deprecating the idea that such influence is either new or prenicious, and carefully (almost offensively) distinguishing Colonial from American influence, traces, somewhat in the manner of a Peerage or a Court guide, the influence in English Society of the various Colonies—West Indies, Canada, Australia, South Africa, and suggests generalisations as to the precise tone of this influence. 'Elizabethan Stage Scenery' discusses the question whether, and to what extent, the Elizabethans had scenery for stage representations. The main conclusion supports the essential position of the Elizabethan Stage Society. Some kind of scene, and a measure of properties, were in use; but scene-shifting was not in vogue; the imagination of the audience supplied what now is done for them by carpenter and artist. The 'Chronique' on Foreign Affairs congratulates Spain (and indirectly, all Europe) on the stability and hopefulness given to Spanish politics by the birth of an heir to the throne, and reviews the troubles of Spain and the striking progress she has made in the last five years. The Franco-Japanese Agreement is commented on, as good in itself, and a favourable symptom in regard to the relations between Britain, Japan and Russia, and to the future of affairs in the Far East. Powerful guarantees for the maintenance of the *status quo* in China remove China "from the list of possible causes of war". The regeneration of China has at present received a set-back, but it is bound to make progress in the near future, and is likely to spell renewed collision with the West. The 'limitation of armaments' is removed from the practical issues at the Hague Convention by the disclaimer of Prince Bülow, backed by the adhesion of Austria and Italy. The perpetual suspicion displayed by Germany can only be allayed if she will frankly accept the improved relations of her neighbours, and be prepared to meet France on terms of mutual respect and equality. The increase in the Turkish Customs, the Austrian general election, and the defeat of the extreme Socialists in the French Chamber are briefly discussed.

The concluding instalment of 'The Old House,' a continuation of 'The Stooping Lady, and a letter by Major-Gen. Sir Thomas Fraser on 'The Swiss Militia and Army Reform' complete the number; and an Index is added for Vol. LXXXI.

Mr. Ameer Ali contributes to the *Nineteenth Century* a paper on the meaning of the unrest in India. The

past twenty-five years have changed the sentiments of large bodies of the people. Travel, the use of the English language, more intercourse between the provinces, the rehabilitation of Hindu traditions, the intensification of religious and racial antipathies,—these have consolidated opinion and given rise to aspiration. So far the effects have been confined to those who have received an English education: but sentiment and self-interest may arouse the ignorant classes and a local grievance is readily turned into a national trouble. For the present the extremists have gained the upper hand. "When even a fragmentary part of a great conservative force like Hinduism adopts the disruptive methods of the West" it is time to think. The enlightened recognise that if the British departed, either a more objectionable despotism or anarchy would result; but the moderate cannot make themselves heard. The apathy, so far, of the Indian Government is difficult to explain; the agitation has been allowed to develop mischievous features which might have been nipped in the bud. (Of these, the anti-Muhammadan character of the movement is one.) Perhaps it is due to lack of a recognition that the Partition of Bengal was more the occasion than the cause; moreover, it was forgotten that what was mere effervescence in Bengal might become in other provinces something more dangerous. The remedy is a consistent (and, it is implied, somewhat severe) policy. Exhortations to revolt and compulsory boycott cannot be tolerated by a self-respecting Government.

To the writer the ill-feeling between Hindus and Muhammadans is the worst feature of the situation. This he considers to be of recent growth, and to be due to the miscalculated efforts of teachers to foster a national pride. Englishmen, of whatever occupation, are at present unpopular; the overbearing disposition, particularly of those engaged in commerce, is to be regretted. The colonisation grievance cannot account for the disturbance in the Punjab; emissaries from Bengal have more to do with it.

The nationalistic feeling ought to be encouraged; but it is misdirected, and it is to this misdirection that the active spirits have set themselves. Most of the measures which have been suggested, whether of repression or of conciliation, are not of a nature to be effectual. Order is the first requirement. The official classes should be brought more into touch with the people; collectors might hold weekly durbars. More hospitality might be shown to Indian students in England. Social clubs should be founded for intercourse between Muhammadans and Hindus; the practice of carrying arms should be discouraged; and "steps must be taken to reach the heart of the 'people'."

The Bishop of Madras contributes a short article with the title, 'Are Christian Missions in India a Failure?' As is well known, he does not consider educational missions a success. This article deals with the mass-movements in Southern India on whose numerical success no doubt can be cast. In Christian villages there is striking moral progress; and owing to this capacity for progress, he considers that the future of India lies with the lowest castes.

Mr. E. B. Havell writes on 'Indian Administration and Swadeshi.' He considers that the P. W. D. has made an enormous blunder in declining to avail itself of the artistic abilities of the building castes. Some concrete instances would render his argument more convincing. Much more might be done for handloom weavers, and Art should be given a prominent place in education.

Before the French annexation of 1893, Mr. Frederick Verney reminds us, Siam had an area of about 280,000 square miles and although its size has since been reduced, it is still a large country whose frontier marches for hundreds of miles with British territory. The present King ascended the throne in 1867 at the age of 17, and at once took measures for the abolition of slavery. Slaves might be captives in war, debtors, or slaves by birth. Since the accession, no one could be born or become a slave. In 1883 a mission was sent to Europe to recover for Siam control over the importation of alcohol which was ruining the country without contributing to the revenue; for Siam was limited

to a three per cent. import duty. Mr. Verney accompanied the mission. In the past, the taxes have come from opium, gambling, etc. They are gradually being transferred to production; for example there is an export duty on rice. Six-sevenths of the exports are sent to British possessions mainly to Singapore and Hong-kong. Siam will soon ask for the right to impose more than the nominal three per cent. import duty. Extra-territorial jurisdiction is found to be troublesome; in 1883, Britain consented to the establishment of an international court. In 1896, Britain and France guaranteed the integrity of the central part of Siam; since then France has annexed part of the tributary states. A treaty was signed between France and Siam in the present year, which it is hoped may be final.

The best article in the number is one on the subject of the capture of private property at sea by Mr. Julian S. Corbett. Continental opinion is in favour of the exemption of such property, and lectures Great Britain as from a higher moral platform on its refusal to agree. Mr. Corbett argues that the change would be in favour of weak fleets and powerful armies. In an interesting account of the development of the usages of war on land, he shows that indiscriminate plunder has been abolished, not because of its barbarity, but because it dissipates military strength; and, more recently, because you can get more out of your enemy by regular requisitions. He goes a step further and shows that it is not victories but the pressure which invasion enables the victor to apply to his opponent that produces submission. It is the control over commerce and communications resulting in stagnation of the national life. Similarly the method of naval warfare is to prevent your opponent from using the sea; and this is best done by convincing him that from port to port his vessels are never out of danger; so that a blockade of the old sort, even if possible, would not serve the purpose. Formerly the blockading ships were supposed to be just out of gunshot from the shore; if one is allowed to translate that into 'out of destroyer range' it would, for example, be an easy task for Britain to blockade the whole of the North and East coasts of France; a most advantageous state of affairs.

It is sometimes argued that "our merchant marine is vulnerable in proportion to its size and ubiquity." This is wrong. The larger our commerce, the smaller the proportion of it that hostile cruisers can destroy. Serious fleet attacks on our shipping would ensure an opportunity of forcing a battle in the open sea.

Finally, it is said that we should demonstrate that our Navy is meant only for defence. But, as a matter of fact, this is not the case; morally our action may be defensive, its naval expression must be offensive; this was the meaning of the action of the late Government in getting rid of obsolete ships. "The reason why naval officers urge with heart and soul the retention of the old right of capture is because they know not how to make war without it, nor can any man tell them."

The Comtesse de Franqueville writes on 'The Church Difficulties in France from a French Point of View.' To us her point of view seems rather Catholic and aristocratic. In condemning the conduct of the French Government, she forgets what provoked that retaliation. She regards the Pope as the head of the Church in a sense that is not French, but Ultramontane. "It is absurd," she says, "to attempt to explain the situation and at the same time to ignore the chief factors on the side of evil—Freemasonry and the atheistical, fanatically anti-Christian elementary school teachers; trained expressly in the *écoles normales*."

'Orchard Cities' are described by Mr. Frank Alton Morgan. Some years ago he proposed the cutting up of land into small orchards, and this has now been carried into effect. Such an orchard colony should not be more than twenty-five miles from a large town. The founders went first to Essex, as there they found cheap land and low railway fares. An orchard averaged two acres, was provided with a well and a glasshouse filled with tomato-plants, and was stocked with fruit trees. The price averaged £100 an acre. Though no conditions were made as to the character of the houses to be built, these were well constructed and of an attractive appearance.

The writer regrets that by-laws forbid the erection of wooden houses. In conclusion the author thinks that the establishment of orchard cities will lead to more scientific fruit-growing on a large scale, and is the proper method of taking the people 'back to the land.' Ireland, whose soil is specially favourable, will profit greatly by the substitution of fruit for potatoes.

Sir Walter Miéville thinks that in the administration of Egypt sympathy is required and is unfortunately diminished. He shows that the Egyptian does respond to sympathetic treatment, and begs the Press not to make Britain's task harder by ill-considered articles. He hopes that if we cultivate more cordial relations with the Sultan, he may be persuaded to withdraw his High Commissioner, who has a distinctly disturbing influence.

The review closes with two opposing opinions of the Irish Council Bill, now dead. One points out that the Country Councils appoint only Nationalists; Lord Dunraven, on the other hand, thinks they compare favourably with British Councils in probity and efficiency. The Bill has nothing to do with Home Rule as the Council was to have only administrative functions. The nominated members would serve to represent minorities.

COLLEGE NOTES.

We have learned with much regret of the death of Mr. I. R. A. Thumbu Chettiar, C.I.E. He was a pupil of the 'Free Church Mission Institution' in the days of John Anderson. When his student days came to an end he went to Mysore, and there, by hard and honest work and thorough integrity of character, rose to the position of the Chief Judge of the Chief Court of Mysore, and retired from the Mysore Service after serving as Dewan of that State. He was seventy years of age at the time of his death and had behind him a record of public service extending over nearly forty-five years. He always evinced a deep interest in the welfare of his *alma mater*. In 1901 he presided at the College Day annual meeting, and delivered a thoughtful address. A biography of the deceased is in course of preparation and is expected to be ready before the close of the year.

Mr. Meston arrived in Madras on the 6th instant, and Mr. Lusk four days later.

We are glad to learn that the 'College Day Committee' has been so far successful in its effort to replace the Rs. 3,000 lost in the Arbuthnot smash, that it has secured promises of subscriptions amounting to over Rs. 1,500, of which more than Rs. 1,000 has been actually collected. Government bonds for Rs. 1,000 have been purchased, and the Committee is doing its utmost to raise the entire sum desired before the end of the year. Old students are requested to send in contributions as liberally and as early as possible. We have received from the Secretary of the Committee, too late for publication, a list of the subscriptions collected up to date. We hope to publish this next month.

M. E. PRESS, MADRAS.